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JANUARY, 1923

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ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF
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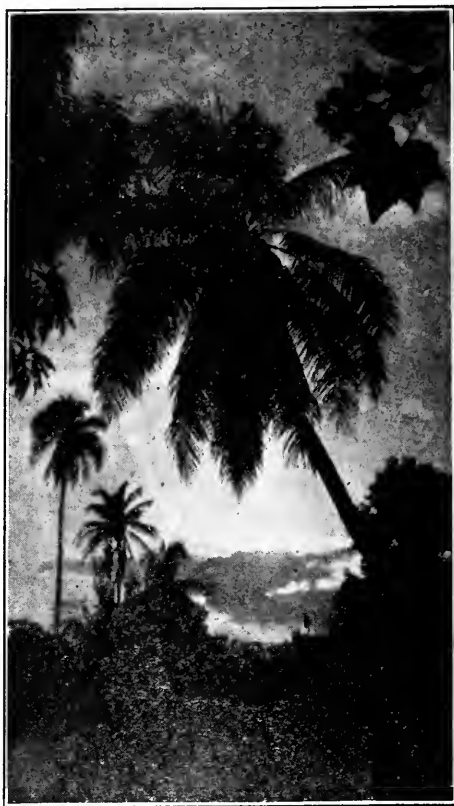
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Gail, 1923!

In these first hours of a New Year, this morning of January 1, 1923, let us take time to look back into the past ages and read the lesson there. Let us once more recall the ideals, the faiths, the triumphs and failures of those who have gone before; let us view once more the births, lives and passings of nations. In so doing shall we not learn a truth? Was it not in exact proportion to the following of the teaching of the inspired leaders that the nations became great? Shall we not also learn the fact that in their departure from the teaching of the wise is to be found the beginning of the decay of the nations? In proportion to the vision of the great teachers was the height of accomplishment and civilization to which each nation rose. Let this, then, be our resolve on this New Year's Morn, that we will live true to our individual ideals, to the highest of our visions, that we will one and all be determined to perform our share in lifting the general level to a higher plane. The individual selfishness leads to the selfish nation, to the degradation of the race. Let us then follow, unselfishly, Eternal Truth; let us strive to understand, to follow the teaching of the unselfish Christ. Let our watch word for 1923 be Progress, a progress that shall lead to Mercy, Peace, Justice—a Federation of Mankind.

ALFRED LAMBOURNE



THE PALMS

The photo is by the author, and he writes from Wailuku, Maui, T. H.:

"I love the palms. I have always loved them. From the time I was a youngster, at school in the grades, and saw pictures of them in our geographies, until this moment they have cast a spell over me.

"There are many varieties of palms, but it is not so much a scientific knowledge of them that I crave. It is just their silent call of beauty that lures me. They seem to place a heavenly influence over all otherwise unsightly neighborhoods in which they stand. I once slept in an old house in Hawaii. The room was not pleasant enough to cause a white man to desire to make it a permanent abode. But after putting out the light, as I threw open the old shuttered windows, before my eyes was revealed one of the most beautiful scenes I ever hope to see. A leaning palm tree lay in the window space in exactly the position I should place it in a frame. The full moon with a fine white mist from the mountains lay behind it, while in the distance the neighboring palms made a dusky, feathery background. Through the atmosphere I seemed to be transported to some heavenly sphere, until the abrupt thud of a cocoanut, falling from this same tree, reminded me I was on earth, down in old Hawaii."—*Ora Haven Barlow.*

IMPROVEMENT ERA

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How Can Physical Science Aid in the Teaching of Religion?*

By Dr. Jos. F. Merrill, Dean of the School of Engineering of the University of Utah

This question assumes that physical science may aid in teaching religion. If this assumption is correct, and I think it is, it follows that the study of physical science, which includes chemistry, physics, mineralogy, geology, etc., does not destroy religious faith as it is popularly assumed to do.

This popular assumption has arisen perhaps because some students of physical science are non-religious. But some students in every field of human thought are also non-religious. And so are some persons who are not students at all. Is it not then almost gratuitous assumption to say that the study of physical science—in fact any science—makes infidels, when the proportion of such unfortunate individuals among scientific students is perhaps no greater than it is among any other class of students or people? But the popular mind is given to making gratuitous assumptions. It is for this reason that too much dependence should not be placed upon popular beliefs. The cautious will examine them to see that they are not built upon the sand.

"Truth is truth wherever found, on heathen or on Christian ground."

The aim of science is the discovery of truth. If religion is true, or rather, if your religious doctrines are true, then real

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science can never do aught but support these doctrines. For truth can never be in conflict with itself. This obvious fact is often forgotten or ignored by those who assume that there is some conflict between science and religion.

Needless to say, perhaps, that there may be real conflicts between what one may think science teaches and what one may believe are religious truths. But this difficulty lies in an imperfect understanding or in sheer ignorance of both scientific and religious truth, that is, truth revealed by science or by religion. And the existence of this difficulty is not sufficient reason why science should not be studied. Is not infidelity itself due to a lack of correct understanding? And does not misunderstanding begin the moment one begins to observe and to think? If we are to avoid the liability of misunderstanding and, therefore, the danger of infidelity, it would seem that one must never cultivate reason and intelligence. Then what about the doctrine that the "Glory of God is intelligence" and that his children should strive toward perfection? Every rational mind believes, of course, in education.

But the point I wish to make clear is that the process of education is attendant with the danger of a misunderstanding of truth, and this misunderstanding may be detrimental to the development of religious faith. But if one's reason were not developed neither could there be developed a satisfactory religious faith. To be acceptable, worship must be intelligent. Hence, education must go on even though some individuals are lost by the process. All would be lost in ignorance.

Now to come to the specific question of how physical science may aid in the teaching of religion, may I say that I shall deal mostly, though not entirely, with Physics, that branch of physical science with which I am best acquainted.

Science teaches that the physical universe, as we perceive it with our senses, is made up of two entities—matter and energy—and that both are indestructible. Through a hundred years of experimentation, beginning with the eighteenth century, the Conservation of Matter and Energy has been established as the foundation stones of all scientific thought. Many processes are known, of course, of changing both matter and energy in form, but none are known of changing the amount of either. Extinction is not known in science, only change.

This great fundamental truth struggled for many years before its light became all-pervading. Even now its brilliance is not sufficient sometimes to light our understandings with its significance.

Every now and then some individual comes to me with a "perpetual motion device." And frequently some promoters

through ignorance or otherwise, deceive the uninformed with schemes that can never work because they are in conflict with the great truth that Nature never gives something for nothing. She is always just, giving an exact equivalent, but nothing more. This is conservation of energy.

And in this fact, revealed by science, is a great truth of the utmost value in the teaching of sound morality. Never something for nothing, only an exact equivalent. Where in all the universe is found a better example of pure honesty, of simple justice? And Nature reveals God's ways, for God is the author of Nature. To be honest, to be just, is, then, to be God-like. Do we not teach religion, then, when we teach these God-like virtues? And how perfect does science show Nature to be in these respects!

But in the doctrine of the Conservation of Matter and Energy we find the greatest support for the doctrine of the immortality of the soul. Ordinary gross matter, the elements that make up the substance of all common things, even the dust of the earth, cannot be destroyed. It is eternal. It may be destroyed in form. It may pass from a solid into a gas, from the visible to the invisible, it may go from one body to another and continue a ceaseless course of change, but the amount remains the same. This is not a supposition or a theory. It is a demonstrated fact, established by innumerable trustworthy experiments.

To be sure, there have been times when even eminent experimenters have made observations that seemed to overthrow this venerable doctrine of observation. In our own day, for example, the behavior of radium led some physicians to believe that at last an exception to the doctrine had been discovered. And an eminent scientist in California, a few years ago, published some data that led him to suspect that probably he, too, had discovered a case in which there was some disappearance of matter. But careful investigations have in all cases brought apparent exceptions into harmony with the doctrine that matter cannot be destroyed. So that today this doctrine stands secure, firmly established in the minds of all authorities.

Yet to the layman this truth seems wonderful. But he cannot disbelieve it. He has confidence in the skill of the experts, and in the accuracy of their delicate methods of experimentation. He accepts their conclusions, though to his untutored eyes the results seem different.

The other entity that helps to make up our physical universe, energy, is also indestructible by any process known by man. It may be more elusive, more difficult to follow in its ceaseless course than matter, but the deft fingers and the trained eye of the scientist have followed it and the doctrine of the

conservation of energy has in consequence become the unshakable foundation upon which scientists and engineers all build.

It is at once apparent that this doctrine of conservation supports the idea of the immortality of the spirit. Of what is a spirit composed? The scientist cannot tell you. He may say the spirit is the intelligent part of a human being. Does it die when the body dies? He does not know, for as yet he has found no reliable means of experimentation. He will tell you that we have now come to the realm of belief. However, Sir Oliver Lodge, an eminent English physicist, and others have in recent years been trying to extend the methods of experiment into the realm of spirit with the result that they have convinced themselves of the existence of spirits. Their methods and conclusions, however, have not as yet been generally accepted by scientists as valid.

Again, Lord Kelvin, one of the foremost scientists that ever lived, was once led to examine some so-called manifestations of spirits through certain mediums. He said frankly, that he could not explain what he saw. After making such investigations as were feasible, other scientists have said the same thing. There are many forms of so-called spiritual manifestations that scientists cannot yet explain. But from the conservative scientific view-point it is only fair to say the existence of spirits is not yet satisfactorily demonstrated.

But is it not reasonable to believe in the existence of spirits? Can it be that the gross matter making up the physical body is eternal, and the spirit, the intelligent part of the body, is perishable? Is not such an idea absurd? Of course, to honest disbelievers in immortality the idea is not absurd. But to many it appears just as easy and just as reasonable to believe in the conservation of intelligence, of spirit, as it does in the conservation of gross matter. To all such a fundamental doctrine of science will serve as a powerful means of teaching a fundamental doctrine of Christianity.

At this point let me call attention to the attitude of a very small class of persons who assume an air of superior intelligence and sneer at the childishness of a belief in a personal God and in immortality. They prate about the certainties of science and speak as if they knew the universe and all things therein. To their minds practically all truth has been revealed by science and there is no place for God. There is, indeed, no need for God, for the universe operates in accordance with unchanging natural law. Their attitude bespeaks a knowledge that is definite, devoid of difficulties, and free from demands upon faith. Since all is known there is no room for a belief in things divine.

Let us examine their claims in a few particulars. Ask yourselves in what respects science has advanced during recent times. Thirty years ago these know-alls would have laughed in your face had you told them that wireless communication would shortly attain the development it has achieved today. With an air of superior wisdom they would have pointed out to you the impossibility of such an accomplishment. Twenty-five years ago they would have smiled at your dream of transcontinental flights by heavier-than-air flying machines. Further, in those days all chemistry books taught that atoms were invisible units of matter and that transmutation of one element into that of another was an impossibility. Today the atom is regarded as a highly complex individual which in some cases, as radium, is undergoing continuous, spontaneous decomposition, atoms of lead and helium being by-products.

Only twenty-five years ago a physicist of international renown told a class of which I was a member that all the great facts of nature had been discovered. But since then a new science—Radio-activity—has been developed out of the special field in which he was one of the foremost world authorities! Many other illustrations might be given of the rapid advances in recent times of our knowledge of Nature. Yes, and Nature probably has yet many marvelous things to reveal.

Further, science asks us to accept many things on faith. The nature of Light, defined as the external cause of the sensation of sight, is now well known. Experiment proves that it is a phenomenon of wave-motion of the transverse type. Now, a wave-motion has its origin in a source that oscillates, swings to and fro. In the case of ordinary light science asks us to believe that this to and fro movement goes at the rate of at least one thousand trillion oscillations per second. In the case of X-rays this rate is a thousand times greater. Of course, this rate is absolutely inconceivably rapid.

Light is a wave-motion, but there can be no wave-motion without a medium. Wireless communication is also accomplished by a wave-motion in the same medium. And since these waves pass through ordinary solid matter, as glass and brick, this medium is all pervading and is called "the ether." This medium, so we are asked to believe, is in all and through all things. However, besides its existence, we know very little about it. But we are asked to believe that it is imponderable and acts as a perfect fluid so far as the movement of the earth and all heavenly bodies are concerned. While in the transmission of light, heat, and radio waves, it acts like a perfect solid.

So science presents us with an all pervading, imponderable

medium, not subject to the laws of gross matter, that is at once a perfect solid and a perfect fluid. Is it not taxing our imaginations to picture a medium that at one and the same instant is both the most fluid and the most solid substance known?

Is not the existence of spirit at least as easy to understand as this ether of science? And when we know all about the ether, it is reasonable to believe we shall know all about the immortal spirit of man.

In some other respects science makes demands upon the imagination far beyond human power of conception. The immensity of space cannot be conceived. The nearest fixed star is more than three light-years away, that is, light traveling at the rate that encircles the globe seven times per second, requires three years to reach us from this star. The most distant visible stars are thousands of light-years away. Imagine the stars of heaven being blotted out this moment. Their light would continue to besparkle the starry firmament from three to thousands of years in the future. Our north star would shine on during forty three years to come. The human mind cannot compass such magnitudes. They approximate the infinite in size.

On the other hand, we are taken in the opposite direction to the realm of the infinitesimal. A gas is a substance made up of molecules which, under normal conditions, are relatively far apart, that is, the spaces between them are great compared to the size of the molecules. The molecules are composed of atoms which, in turn, are complex structures, made up of parts, electrons being among these parts. In one cubic centimeter of this gas, about the volume of an ordinary thimble, there are, we are told, 270 million billion molecules. It is impossible to conceive of the minuteness of a molecule, much less that of an electron.

Did you ever observe the rare beauty and crystalline delicacy of a snow flake? How came it that a myriad of tiny molecules of vapor fashioned a form so perfect, acting as if they were endowed with super-intelligence? Science can only tell us that it is their nature to do this. We are here compelled to believe in the existence of minute forces that we do not understand. And so it is throughout the great realm of crystalline structure in Nature.

Again, we know much about the conditions that are favorable to the growth of a tiny blade of grass, but we know very little about the inward forces that produce this growth. We can create the conditions, but not the forces of growth. Life as yet is a great mystery that science cannot explain.

The use of the magnetic compass has for centuries made

possible the sailing of mighty oceans. In raging storms during the blackest nights this little instrument has long safely guided the mariner in his course. It functions because it possesses magnetism. And what is magnetism? No man can tell. Of its existence he is certain. Its nature is a mystery to him. Further, the compass functions because the earth itself is a great magnet. And what is the cause of the earth's magnetism? The question is as much of an enigma today as it ever was.

It is needless to multiply instances to illustrate the fact that science is not yet able to solve all the mysteries of Nature. It still demands of us a large measure of faith. But we do not refuse to believe in science because it cannot explain all things to our understanding. Neither do we reject science because, perchance, we may not understand its teaching or comprehend its magnitudes. When a student has difficulty with his mathematics he blames his own stupidity and does not question the validity of the mathematical conclusion.

Now, may we not carry over to the study of religion the same attitude that the student assumes toward the study of mathematics and science? This is the attitude of the open mind and of faith. He sees that it is the reasonable, logical attitude—the only one that will get him anywhere in his study of science. Hence, the study of science should be extremely helpful in getting the student to approach rightfully the study of religion. If he goes far into the study of science he will probably find that a faith in religion is no more taxing to the imagination than is a faith in scientific theories. Furthermore, the basis of a religious faith lies in human experience, the same as does a faith in science.

Further, the scientific study of Nature reveals a universe that is orderly and governed by law. Whether an examination is made with a telescope, a microscope, a test-tube, or what not, the same characteristic of order, of effect certainly following cause, will be observed. Not the slightest evidence of chance or chaos, will be seen anywhere. "The music of the spheres" is not poetic license, it is the actual harmony of Nature. Does not all this irresistibly lead to the conclusion that there exists an omnipotent, omniscient Creator? How sadly distorted the vision that sees in all this matchless harmony only chance as the governing cause!

Physical science can aid in the teaching of religion because it develops the right attitude of mind, reveals the minuteness and the immensity of creation and, therefore, the greatness of God, shows the permanence of even gross entities, making a belief in immortality logical, and makes known a universe where law and justice reign supreme.

What is the Real Birthday of the United States of America?

By D. R. Roberts

During the year 1911, it was my privilege to be living in the city of Washington D. C., and to be connected with the clerical force of the United States Senate. I had charge of the work of preparing appropriate titles for documents that were introduced in the Senate, and ordering the printing of the same, etc.

At this time, and prior thereto, there was an important question occupying the attention of many members of Congress and the leading men of the nation, namely: "When does the Congressional Term begin and end?" I was much interested in all that was published upon the subject, and was constantly on the lookout for any documents, periodicals, or other writings or opinions relating to the matter.

My immediate chief in the office of the Secretary of the Senate, Honorable Henry M. Rose, the Assistant Secretary, spent considerable time, of his own accord, in gathering all of the historical data and established precedents relating to the subject. At his own expense, he published a pamphlet entitled "The Congressional Term—When does it Begin and End?" embodying those facts. As soon as the first copies were off the press, I secured one from Mr. Rose and began reading it, and was very much impressed with the "peculiar coincidence" in history which it disclosed. I immediately called the attention of friends to the same and secured several hundred copies which were sent broadcast to my friends in the mountains.

I quote verbatim from the above entitled pamphlet of Mr. Rose, beginning on page 6, which is as follows:

"3. Fixing the Time and Place for the Beginning of Government Under the Constitution.

"On Monday, September 17, 1787, the session of the convention following that in which the signatures were affixed to the completed draft of the Constitution, it was:

"Resolved, That it is the Opinion of this Convention that as soon as the Conventions of nine States shall have ratified this Constitution, the United States in Congress assembled should fix a Day on which Electors should be appointed by the States which shall have ratified the same, and a Day on which the Electors should assemble and vote for the President, and the Time and Place for commencing Proceedings under this Constitu-

tion, etc. (*Journal Constitutional Convention*, in writing of James Madison, Vol. IV. p. 504.)

"4. March Fourth Becomes Historical Day.

"From the proceedings of the Continental Congress of Saturday, September 13, 1788, it is found the following resolution was adopted on that day: (After reciting in a preamble a portion of the resolution of September 13, 1887, above given.)

"Resolved, That the first Wednesday in January next, be the day for appointing electors in the several states, which, before the said day, shall have ratified the said constitution; that the first Wednesday in February next, be the day for the electors to assemble in their respective states, and vote for a president; and that the first *Wednesday in March next*, be the time, and the present seat of Congress (New York) the place for commencing the proceedings under the said constitution. (*Journals of Congress*, Vol. IV., p. 866—Edition 1823.)

"The first Wednesday in March next" was March 4, 1789.

"5. First Legislators were Dilatory.

"It is of historical interest that neither a quorum of the Senate nor of the House of Representatives appeared in their respective chambers on Wednesday, March 4, 1789. But eight Senators appeared and the minority adjourned from day to day until Monday, April 6, when a quorum of the Senate was first present. In the meantime letters were formulated and addressed to the absent Senators, urging their attendance. A quorum of the House of Representatives appeared on April 1, and that body proceeded at once to the transaction of business. When both Houses were organized, on April 6, they met in joint convention, in the hall of the Senate, and proceeded to open and count the electoral vote for President and Vice President. John Adams, the Vice President elect, appeared in the Senate Chamber and assumed the duties of the chair on Tuesday, April 21; and George Washington, the President elect, took the oath of office required by the Constitution on Thursday, April 30, 1789."

In the light of history, the best that can be said of July 4, 1776, though celebrated and important, is that it was merely the date of the conception of the nation. At that time there was not even a union of the Colonies under the Articles of Confederation. There were simply thirteen independent nations banded together solely for the purpose of obtaining freedom from the "Mother Country"—bound together by no compact except that of a common interest. The war of the Revolution, finally united them under the document known as the "Articles of Confederation" which was adopted by the representatives of the Colonies on July 9, 1778. The leaders of the Colonies, however, realized that that instrument, at best, was most hopelessly weak. In so far as a strong and necessary federal or central government was concerned, the colonies, under it, were practically independent nations.

Those leaders were intent on a change, *i. e.*, in the establishment of a strong central government, and as a result, finally, the Constitutional Convention was called. It convened during the summer and fall of 1788 and prepared during the memorable time, our Constitution for submission to the Colonies for

their consideration and ratification. History records that during those years there was much doubt about the establishment of a strong central government. There was mighty opposition to that plan and the question hung in the balance until, at times, even the leaders of the movement almost despaired of its accomplishment. The nation was not united, "one and indivisible," until the Constitution was adopted and the necessary steps in its establishment carried out. It was only in embryo of formation from the time that it was conceived in the Declaration of Independence on the fourth day of July, 1776, until the Congress of the United States, in joint assembly, counted the electoral ballots and declared George Washington elected President, and John Adams, Vice President, of the new nation, on the 6th day of April, 1789, which marks the date of "commencing business" under our present Constitution or the real birth of the nation.

Why could Congress not have met on the appointed day, *viz.*, March 4, 1789, as the resolution provided? Was it the purpose and design of Providence that this great nation should be born on the 6th day of April, rather than the 4th day of March? It is said "Man proposes, but God disposes."

Provo, Utah

Teachers Must Come Clean on Tobacco Question

By Will H. Brown

The sentiment against employing teachers in our public schools who use tobacco is almost reaching the proportions of a tidal wave. In several states teachers who use tobacco are turned down, regardless of how capable they may be.

Lorraine E. Wooster, State Superintendent of Schools in Kansas, has issued a drastic order, in part as follows: "No recommendations for school positions will be made for teachers, instructors or superintendents who use tobacco in any form. No state certificates or institute certificates will be issued tobacco users. Schools and colleges which permit the use of tobacco by administrative heads, instructors or pupils, cannot remain on the accredited list. Credits sent to the State Department from normal schools, colleges and universities where the heads of these institutions, faculty members or students use tobacco in any form, *will not be accepted for certification.*"

The Board of Education of the State Normal School of Nebraska has adopted a resolution that hereafter instructors in any of the normal schools of the state will be refused leaves of absence to study or attend the Universities of Columbia, Chicago, and Northwestern, "because cigarette smoking is common among women in these institutions." A member of the Board says of the action: "The tobacco evil is so great that it should be utterly discountenanced by every institution that trains teachers."

The Michigan State Normal School recently dismissed four women students for smoking, not even permitting them to graduate.

Oakland, Cal.

Americanizing Americans

By Dr. Milton Benxion, Dean of the School of Education, University of Utah

The most characteristic documents in American political history are the Declaration of Independence and the Federal Constitution. Americanization of an individual must include his absorption of the pervading spirit of these two great documents. What is this spirit?

The spirit of the Declaration is found in the fact that the revolutionary patriots were willing to sacrifice their property, their pleasures, and, if need be, their lives that their future countrymen might enjoy "life, liberty, and the pursuit of happiness." Are there not many Americans today who have failed to absorb this spirit? With many has not the notion of liberty and pursuit of happiness degenerated into a mere license and pursuit of pleasure?

The pervading spirit of the Constitution centers around the idea of union for the common good, as expressed in the preamble: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

As the revolutionary fathers built upon the most advanced political and social principles of their age and staked their all in defense of their convictions, so should Americans today be influenced by the best thinking of their time as a means of determining conduct. In this respect every American youth as well as every foreigner in America needs Americanizing.

The best thinking of this age holds, with the Declaration of Independence, that all governments exist for the good of the governed, but it also holds that no individual can properly claim the right to do anything that is contrary to the general welfare. Constitutional government is established to promote the general welfare and properly has authority to enact laws restraining individuals from engaging in anything that is a menace to society. The use of narcotics and intoxicants is such a menace.

Officers of the law are convinced that a large percentage of crime is traceable directly to the "dope habit." Once addicted to the use of narcotics, men will lie, steal, rob; and women will sell their virtue as a means of satisfying their abnormal

cravings. Many of the youthful victims of this habit are, moreover, personally less responsible for their condition than is society which has tolerated traffic in these soul-destroying drugs.

As to the evil effects of the use of intoxicants, consider the danger to life that would result from free use of liquor by motorists. This is only one of the many ways in which use of intoxicating drinks is a menace to human life, to say nothing of the menace to public morals.

Yet large numbers of our American-born, as well as foreign-born citizens, are so absorbed in their own personal pleasures, and so little concerned with the public good, that they will denounce and resist enforcement of laws prohibiting traffic in these destructive agencies. Instead of giving thoughtful consideration to the purpose of these laws, and the principles upon which they are founded, and the grave consequences to society of failure to enforce them, these un-American citizens express their contempt for these laws and their determination to nullify them by anarchistic methods. Some of these violators of the law make of it a business; others are just ignorant or thoughtless and might be reformed by a campaign of public education.

Even among the well educated and generally progressive citizens there are those who drift in the current of popular sentiment. They seem to have forgotten that every intelligent citizen is supposed to judge a law on its merits, to consider the principles involved, and the good to be accomplished through its enforcement. Others dodge the problem of law enforcement, chiefly because it does not harmonize with their jellyfish dispositions.

Real Americanization calls for the grasp of fundamental ethical and political principles, thoughtful consideration of current social problems, and backbone to stand consistently and persistently for the right.

M. I. A. Slogan

We stand for a pure life through clean thought and action.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." (Psalms 19:14.)

There are men to whom their friends would never tell vulgar stories. It is the highest tribute that can be paid to their characters. Do your friends tell vulgar stories to you?

The Gospel Story

By James H. Anderson

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16.

This statement, made by the beloved disciple John, has been a source of great comfort and encouragement to every believer in Christ, for ages past. The Apostle Paul referred to the same subject matter in his epistle to the Romans, 1:16, when he said:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto everyone that believeth.”

It is through the gospel of Christ, obedience to which constitutes a real belief in the Lord Jesus, that the blessing of everlasting life named by the Apostle John comes to mankind.

The story of the gospel, so far as it is associated with the presence of Jesus in mortal tabernacle, begins with the teaching of John the Baptist, which receives direct and frequent mention in all of the four gospels, in the New Testament.

Divine Calling of John the Baptist

John the Baptist was the son of Zacharias, a priest after the order of Aaron; for the Priesthood of Aaron descended in regular order from father to son, from Eleazar, the third son of Aaron, down to John the Baptist, son of Zacharias.

The Apostle John, 1:6, says that John the Baptist was “sent from God.” The words used by this historian are:

“There was a man sent from God, whose name was John.”

Thus John the Baptist had divine authorization for the mission which he was to perform. He did not select himself, but was “sent” from God.

The historian St. Luke, 3:2, writing of the commencement of the active ministry of the Baptist, when the latter was about thirty years of age, tells us:

“The word of God came unto John the son of Zecharias in the wilderness.”

Obedient to the word of God which thus came to him, John the Baptist entered upon his mission as the forerunner of Jesus Christ. John knew what his calling was; when the Jews sent

to him messengers demanding to know what he had to say for himself, he told them that he was not the Christ for whom they were looking, and said, as recorded in John 1:23:

"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias."

This reference to the Prophet Esaias—the Isaiah of the Old Testament—is the prophecy of Isaiah, 40:3:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

St. Matthew in his third chapter, tells of the Baptist's commencement of his active ministry, where it is said:

"In those days came John the Baptist, preaching in the wilderness of Judea."

So John the Baptist was divinely commissioned for his great work; he was "sent from God;" and when the time came for him to go forth among the Jews, the "word of God" for him to do so came to him in the wilderness, and he obeyed; he was "the Voice"—the forerunner of Jesus Christ the Savior of the world, prophesied of by the Hebrew Prophet Isaiah.

John the Baptist's Teachings

John the Baptist taught faith in the Father, in his Son Jesus Christ, and in the Holy Ghost. Some of his words in this respect are given by the historian St. John, 1:33-34;

"He that sent me to baptize with water"—that is, God, the Father, whose word came to John the Baptist in the wilderness—"the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

This same John also taught repentance from sin. St. Matthew 3:2, says, that John the Baptist called to the people, "Repent ye," at the same time announcing that the kingdom of heaven was at hand. St. Matthew also declares, in verse 8 of the same chapter, that John the Baptist demanded of the adult people who had gathered to hear him that they "bring forth fruits meet for repentance" before he would baptize them. St. Luke also relates, in verse 9, chapter 3, how that the Baptist insisted that the multitude bring forth fruits worthy of repentance before he would administer to them the ordinance of baptism in water.

This same John also made the requirement of baptism as the ordinance for the remission of sins. St. Mark, 1:4, 5, thus expresses this fact:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

The river of Jordan afforded excellent opportunity for the administration of the ordinance of baptism, which was by immersion, and in the name of the Father, Son, and Holy Ghost, as expressed in St. Matthew, chapter 28, verse 19; for John had been "sent from God" to administer this ordinance of baptism as part of his work in proclaiming the gospel of Christ as the power of God unto salvation. He also baptized our Lord and Savior in the River Jordan, and the historian, St. Matthew, thus records what immediately followed the administration of the baptismal ordinance:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him: and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

John the Baptist also taught the principle of bestowing the Holy Ghost, but he did not confer it; he says, St. Luke 3:16:

"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."

This baptism with the Holy Ghost was to follow after the baptism in the water for the remission of sins, and was to be administered by one holding a higher authority or Priesthood in which to officiate than did John at that time. It was to be applied by and under the authority of the One whom John the Baptist, as recorded by St. John, 1:29; testified to be "the Lamb of God, which taketh away the sin of the world."

All the gospels, and all the other writings in the New Testament, wherever these refer to the calling and mission of John the Baptist, are in perfect harmony as to his teachings and action, as these are brought to attention here.

John the Baptist taught and administered baptism to those who were of sufficient age to believe in Christ and to repent of wrong doing. His teaching was Faith in God, Repentance from Sin; Baptism for the Remission of Sins, after which there was to come the baptism with the Holy Ghost, by the Mightier One who should follow—Jesus, the Lamb of God, through whom salvation comes to mankind.

What Jesus Did and Taught

Immediately following his baptism as described in Matthew, third chapter, Jesus instituted the organization of his

Church under the fulness of his gospel. He chose twelve disciples, also called apostles. St. Mark, 3:14, tells of this action, saying:

“And he ordained twelve, that they should be with him, and that he might send them forth to preach.”

The Lord himself reminded those apostles how that they were called and given authority by him to go forth in his name, as related by the Apostle John 15:16:

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it unto you.”

Jesus also made a further organization of his Church, calling a quorum of Seventy as well as a quorum of Twelve, and as he went on in this organization, St. Luke 10:1, says:

“After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.”

And in the 17th verse of the same chapter St. Luke records:

“And the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.”

Jesus taught Faith, as his sayings handed down to us by the Apostle John 14:1, 26 declare:

“Let not your heart be troubled: ye believe in God, believe also in me * * * But the comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

Jesus also taught repentance, as in his words given in St. Mark 1:15:

“Saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

Baptism by immersion, as taught and practiced by John the Baptist, also was positively required by the Lord, as stated by the Apostle John 3:5:

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God.”

St. Luke, in his seventh chapter, gives the statement of the Savior that “Among those that are born of women there is not a greater prophet than John the Baptist,” and the record goes on to say, in the 29th and 30th verses:

“And all the people that heard him, and the publicans, justified God being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”

Jesus also blessed his disciples, and conferred upon them the Holy Ghost. St. John 20:21, 22, makes this record:

"Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so I send you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

He also made to them the promise of the special outpourings of the Holy Ghost, fulfilled on the day of Pentecost, this promise being recorded in Acts 1:8:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Jesus also taught that the gospel would be preached to the dead, that those who had not heard it in mortality still might do so, and render obedience thereunto. St. John, 5:25, 28, gives these words of the Savior:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. * * * Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."

The Apostle Peter, first epistle 3:19, tells how Christ "went and preached to the spirits in prison," and in the 4th chapter, 6th verse, explains the reason therefor:

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

As the dead are to be "judged according to men in the flesh," and Jesus said that a man cannot enter the kingdom of God except he be "born of the water and the Spirit," there is in the gospel the ordinance of baptism for the dead, mentioned by the Apostle Paul, First Corinthians, 15:29:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Jesus also taught the resurrection and eternal judgment. He said of himself, St. Matthew 17:22, 23:

"And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again."

And of those who are in their graves he said, St. John 5:29, that—

["They shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."]

These teachings set forth the fundamental principles of the gospel of Christ, as the gospel story is told in the New Testament. These fundamental principles are: Faith, Repentance, Baptism (for the living and the dead), Conferring of the Holy Ghost, the Resurrection, and the Eternal Judgment.

The Apostles' Testimony

Paul, the Apostle, names these fundamental principles in his epistle to the Hebrews, 6:12: Faith, Repentance, Baptism (for the living and the dead), the Laying on of Hands for the Giving of the Holy Ghost, the Resurrection of the Dead, and the Eternal Judgment.

When, after the resurrection and ascension of Christ, the apostles were asked by the multitude who were touched by the preaching of the chief apostle, Peter, what they should do, Peter answered:

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The teachings of the apostles were in full accord with those of the Savior in all these things. There was no varying or departing therefrom. But there was predicted a "falling away" from the gospel; the Apostle Paul, in writing to the Thessalonians concerning the second coming of Christ, makes this very plain and specific statement in Second Thessalonians, 2:3:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

And John the Revelator, in view of this "falling away" of the world from the gospel of Christ, was shown the restoration in latter days of that gospel, as he tells in Revelation 14:6, 7:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."

This restoration of the gospel was to be in the latter days, as the hour of God's judgment drew near, and just previous to the overthrow of "Mystery Babylon" described in the seventh chapter of St. John's Revelation.

The Gospel Story

This is the Gospel Story, as told in the New Testament. The restoration foretold by John the Apostle, through the

revelation of Jesus Christ, has been accomplished in these latter days. With its teaching is also made the same promise as that recorded in St. John 7:16,17:

“Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself.”

The New Year

The New Year does not bring to me
The thought of joy alone;
For who seeks opportunity,
Must meet the vast unknown,
Prepared to cope with adverse things
Which oft obstruct the way;
Must bear the hurt of venom's stings,
Nor be impelled to pay
The debtor coin for his coin,
But good return for ill;
And all who would thus kiss the rood,
Must e'er bid self be still.

The New Year does not bring to me
The sombre thought alone—
For who can see the majesty
Of work, and can have known
The power of this gift divine,
The peaceful weariness
That follows in its wake each time
'Tis wrought with cheeriness,
And not know joy?
What eye can forward look and view
A chance to have and hold
The stewardship of service true,
More potent far than gold,
But to himself, in truth must own
That every year may yield,
From what his willing hands have sown
Upon some barren field,
An aftermath unto the soul,
Ungained by worldly pleasure,
The knowledge that a higher goal
Brings to his life its treasure.

Provo, Utah.

Grace Ingles Frost

Indicators

By Dr. F. S. Harris, President of the Brigham Young University

"I'll have to get rid of that fellow," said a friend of mine as we passed a man who was working under his direction.

"What's the trouble?" I asked, "he seems to be doing his work all right."

"Yes, but didn't you see him smoking?"

"Well what of that?" I inquired. "You smoke yourself, so why do you object to his smoking?" To which he explained:

"The difference lies in the fact that I am not a 'Mormon,' and he is. I am a great believer in little things as indicators of character. People can deceive you in big things; so, the best way to tell of the reliability of a man is to watch the little indicators. I have traveled all over the world and I have learned that the Catholic or the Jew who disregards the little teachings of his church, while he is a member, is the kind of a man that will disregard my instructions when I am not there to **watch** him. If I am going to hire a 'Mormon' I want one who does not use tobacco or whisky, and I would rather he did not use tea or coffee. Of course, I would rather have anyone who is temperate, no matter what his religion, but temperance is especially important in a 'Mormon,' since it not only indicates that he has the finer qualities which temperance gives to any man, but it also gives me an indication of his reliability in other respects."

This statement caused me to do a good deal of wondering, and to ask myself if these little things could really be so important. Then I thought of my experience in the chemical laboratory with indicators. I remember that when I had a solution to analyze I could not, merely by looking, tell whether it were alkaline or acid in reaction; but by putting in a drop or two of methyl orange, or some other indicator, I could immediately tell the reaction by the color of the solution. This is one of the most useful principles known to the chemist. If it were not for these indicators it would be difficult, if not impossible, for him to make a chemical analysis. The indicators themselves do not influence the chemical reaction one way or another; they simply reveal the condition that exists in the solution.

When employers must hire many people, they resort to all kinds of little devices to help them learn the character of those

who apply. The story is told of one man who wanted a boy to work in his office. Fifty boys applied. In having them come to see him he had each one pass through a room where there was a book on the floor. All of the boys except one passed the book; this one picked it up and put it on the table. He got the job.

Dozens of these devices are used by employers and other trained students of human nature, but I am convinced that there is no better index to the character of a boy who has been brought up in a Latter-day Saint family than his attitude toward the Word of Wisdom. The boy knows that it is morally and physically wrong to disobey the Word of Wisdom, and if he disregards it, in spite of these facts, it shows that his mind is opposed to truth and right.

I hope, therefore, that all of you boys who are anxious to succeed will realize that if you smoke a cigarette it is not only the harm done your body that counts against you, but the cigarette negatively indicates your trustworthiness under responsibility.

Provo, Utah

Enchanting Hour

Silent as the larks homeward fly,
The pale of evening gently comes,
No rushing noise, but whispered sigh
From out the pine tree gently hums.

The azure sky, now calm and clear,
Awaits the evening's train of rays
That gaily taint the atmosphere,
And as a dial marks the days.

Old Faithful Sol has gone to rest,
A fading light o'er yonder hills
Points out where in the mystic west
A distant world his light now fills.

The paler tints of twilight are—
Within the evening's tender grasp,
Indeed the world is best by far
When locked in evening's gentle clasp.

A golden glow from West skyline
The twinkle from an early star,
The calm, the hush of evening time
From out the world all drudgery bar.

The morn I love, the dawn and noon,
The sun, the air, the dew and all,
But never did it seem too soon,
To me to have the evening fall.

Laie, Oahu

M. F. Kirkham



Hearts and Hollyhocks

*A Story of Love, Struggle
and Society*

*by
Ruth Moench Bell*

Chapter V

Many times before the step became irrevocable, John was moved to beg Edna to kneel with him and make the important venture a matter of prayer. But Edna seemed so radiantly happy over the prospect of a new home of her own; and the fact that the home was to be next door to Judith's, loomed so important a factor in the horizon of her happiness, that he was loath to put the matter in question at all.

John only squared his shoulders more resolutely and set his chin more squarely. Somehow, he must carry the load to make her happy. Somehow he must meet obligations that seemed overwhelmingly against him. The burden robbed him of some of his freshness of vision; it crowded into his thoughts that should have been, at that time, free for the business ventures he and Phil were then essaying alone.

"We might as well build the kind of house we want," Edna reiterated many times, "since daddy will give us all the backing we need."

And, indeed, it would scarcely have done to build a small, cheap looking structure in the midst of so many handsome residences. From hardwood floors to newest plumbing devices and from built-in fixtures to sleeping porches, basement and furnace, the house was not greatly outclassed by the splendid structure that was to house Phil and Judith.

"We don't want ours to suffer too much by comparison," Edna urged; and it did not.

"If mother could have had such a home," was often John's thought and consolation, "modern plumbing, step-saving devices, and all these other conveniences might have served to prolong her life. If they keep Edna young and beautiful they will justify the extra burden."

Salaries, however, are very unelastic and John was beginning to find his no exception to the rule. Then came the problem of furnishing.

"Oh, what shall we do?" Edna wailed. "If it takes half of your salary for interest and monthly payments, how can we buy furniture and live?"

"Let's rent it," John blundered, "and go back to the adobe

hut among the hollyhocks. The rent would pay the interest and monthly payments and we could save enough in a year to buy our furniture. Why, whatever is the matter—?”

Edna had crumpled up, a pathetic heap on the settee.

John immediately put his comforting powers to the test. “But, darling,” she sobbed against his breast, “I’ve counted on it so long and it is so beautiful. It would be so humiliating to have to rent it and move into the suburbs. Can’t we find some way to furnish just one or two rooms at first?”

“We’ll certainly find a way,” John soothed. “We’ll go right down and get a few sticks of furniture and pay for them on the installment plan.”

The few sticks of furniture when selected, one just couldn’t get cheap stuff for such a beautiful home in such a fashionable quarter, ran up a bill that did not stop at a few hundreds. Since, because of the arches, the whole lower floor was practically one room, it was necessary to furnish every part of it. The dealer was finally persuaded to accept a trifle over one fourth of John’s salary for monthly payments. Left with a bare twenty-five dollars a month for food, clothes, coal, taxes and general living expenses, the future looked anything but rosy to John.

“I’ll manage somehow,” Edna comforted him. “We’ll scrimp along. You’ll see I’m a famous manager.”

Edna proved herself, indeed, a “famous manager” but the first month’s batch of bills was appalling. Even kitchen utensils and dishes count up and then she couldn’t starve poor John, who was looking tired and worried.

Women began to call and one had to invite them to tea, which only necessitated a few extras for the table. There were invitations to teas, card-parties and private dancing parties and one couldn’t refuse. Then Edna found, too, that she must look nice while about her work, one could never tell when some one might drop in for a few minutes. Afternoon dresses must be fresh and dainty and one couldn’t wear the same one every single day. The one party dress soon began to look common, but how could she ask John for another?

John was beginning to complain about the late hours spoiling his work. He needed more sleep and more time to thresh out his new problems. He must find some way to add to his salary.

Matters were approaching a crisis, too, at the mills. “We can’t pay those fellows such wages,” Phil rapped out one day.

“They can’t live on less,” John protested. “Their wage is a tithe of your income.”

“I’m entitled to my income,” Phil declared.

“Surely they are entitled to a living wage,” John urged.

"Each man among them has a family to house, feed, clothe and educate. There are doctor and dental bills to pay and the possible rainy day to provide against."

"It's these confounded unions that are putting false notions into these men's heads," Phil continued.

"You have your commercial clubs and business men's organizations that look after your interests. Why shouldn't these men have theirs?"

"They are too arbitrary. The idea of attempting to dictate terms to us. They've got to take less."

"And isn't that dictating terms to them?"

"We have a right to dictate terms. We are their employers."

"They are to have no rights merely because they are employed?"

"I've a notion to close the works down. Then they'd see where they stood. Starve them till spring. They'd be ready to eat out of our hands."

John blanched. "Don't do it, Phil, I went through that when I was a kid. I'll never forget the look on my father's face and the sag of his whole body when he came back one day, unexpectedly, from work and told us that winter was on us and he was out of employment. His mouth drooped and his chin quivered so that he couldn't kiss my mother who always ran to him to comfort him when she felt trouble.

"For days we would notice his pathetic eagerness when he heard of a possible job. He would shave and dress himself with care and go out sprucely, almost jauntily, while we all waited with so much hopeful anxiety. But in a short time he always came back and no one questioned him or pretended to notice that he had failed.

"When there was no longer any hope for work, so many men were out of employment, father tried fishing, sein-fishing. We had one good feed or two on fish and sold a few before cold weather set in and the fish hit for deeper waters than the sein was meant for.

"Mother suggested rabbit and game hunting. And we had another good feed or so.

"Most of the time we lived on mush and milk, potatoes and apples, windfalls and wormy the apples were, but oh, so welcome. Once in a while we had a small dish of beans. But hungry as we were, we got so we dreaded to come to the table. It hurt mother so when we had no appetite for the best she could give us.

"Mother tried everything she could turn her hand to do, washing, sewing, cooking and cared for us meanwhile. She was

always merry, unless we caught her alone with her own thoughts. She never twitted father or upbraided him. I think she just loved him a little more and tried a little harder to make him happy.

"This must have been a great comfort to her later. When coal began to give out, he went to the canyon for logs for fuel. He was caught in a snow-slide with his load and mother was left alone with the three of us."

"My little sister grew thin and, undernourished, contracted a heavy cold and died. I sold papers and got my clothes and some food for the rest of us. But mother didn't last long. The burden of earning a living and caring for us got her. I think she ate almost nothing so we could have more. My other sister followed a few years later and I was left the sole survivor of that winter's privations.

"I don't say the men who shut down the works were not justified in closing them down. But when I see winter approach and hear some one speak of closing mills, a shudder goes through me. Don't do it, Phil, but come with me and meet some of these men in their homes. Get acquainted with them, and I know you will want to give them a square deal. They'll be more loyal to you, too, if they know you better as a man and not just as their employer."

"By the way, John," Phil concluded, changing the subject but much softened, "how are you and Edna making it? I'm having a deuce of a time keeping up the pace, spending three times what you make!"

"I wanted to stay in the suburbs till we could afford something like this," John apologized, "but Edna was so keen to live near Judith as she had always done. I guess we are through the worst of it."

"The worst of it?" Phil exploded. "Today Judith wanted almost a year's earnings for a new evening gown with cloak, slippers and lingerie to match. I don't know where it will all end."

Again John blanched. Edna had been dropping hints of late about a new gown. Judith and she were members of the same social set. Their standard of living had to be somewhat the same. If Phil, with his resources, was feeling the strain, how could he, on definite salary and every nickle of that accounted for every month, keep the pace?

Surely Edna must now see the folly of playing at precedence, with the odds all against them and their happiness the hazard. He would beg her once again to give it all up and move to humbler quarters more in keeping with their income. They

had been so happy in the little home, living their life in their way, free, independent and leisurely.

He found Edna in tears, sobbing as if her heart would break. He gathered her into his arms and she cried out her grief. It seemed there was to be the biggest social event of the season.

Edna was invited but how could she go in the same old gown she had been wearing so long? Why, it was not even an evening gown. Judith was to have the most exquisite creation with slippers and cloak and lingerie suitable for so sheer a gown. Why must some people have so much and others so little? Why couldn't John succeed as well as Phil? He was far cleverer.

John never could withstand Edna in tears. They unmanned him every time. When she cried there was only one thought in his mind and that was to relieve her distress. He held her in his arms now and promised her that she should look as well as the best. He wiped away her tears. It was his duty to make her happy. He must find a way.

His heart was touched and his pride was pricked. He would show that set that his wife could dress as well as the best. He would show people that he could make money as well as Phil and the rest of them. He was in a dangerous mood. He would find a way.

That very evening a way presented itself. It was a way too quick to be safe, too questionable to have been tolerated by John a month before. It was a way, too doubtful for any but a desperate man to have considered ever. John's pride and his wife's need and pride in him spurred him on. He parted with prudence and peace of mind at the same time and made the dare.

(To be continued.)

How?

Ill weeds grow apace, and truly this ill weed has grown apace indeed.

The smoker puffs and puffs away,
 No matter what you do or say.
 Go where you will, by night or day,
 And there he sucks his horrid clay.
 But 'tis enough to make one sick
 To see him suck his lolly-stick.
 The smoke perfumes his clothing through,
 His mouth becomes a horrid flue.
 How can a woman take a kiss
 From such a smoke-dried mouth as this?
 How can a woman love and hug
 A living, stale tobacco plug?

Bendigo, Australia

J. W. Washington

Evidence of the Authenticity of the Pearl of Great Price

By Sidney B. Sperry, Principal L. D. S. Seminary

In a recent publication entitled *A Hebrew Deluge Story in Cuneiform*, Dr. Albert T. Clay, of Yale University, gives the results of a study made of a fragment of a large tablet in the possession of the Pierpont Morgan Library Collection of Babylonian Inscriptions. Dr. Clay's researches reveal that "It is a part of an old version of what should properly be called the Atra-hasis Epic, which is a very ancient Hebrew, or Amorite deluge story; and that the so-called *Ea* and *Atra-hasis* legend of the Assyrian period which has also been translated by a number of scholars, is a late redaction of it. The later version or redaction was put into a magical setting for incantation purposes."

In a foreword to his monograph, Dr. Clay says:

"This story of the deluge which had found its way into Babylonia, where it was made to conform largely to the Akkadian dialect, fully betrays its origin; it came from the same source whence the Hebrew traditions came, namely from the people who lived in Amurru (Syria and Mesopotamia), called the Amorites. As was the case in pre-Mosaic days, and to a large extent in early Israel, when henotheism prevailed, God is the foremost deity. We learn from this tradition, and also from its redaction written centuries later, that a long famine preceded the deluge, which is not referred to in the Old Testament; that the famine had been sent because men had multiplied, and also because of their clamor, reminding us of the causes given for the deluge in the Old Testament."

It is the last statement concerning the famine which claims our interest in connection with the *Pearl of Great Price*. If we turn to Moses 8:4 we read, "And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died." An examination of the whole chapter will show that the famine preceded the flood, which is in accordance with what Dr. Clay says.

On page 14 of Dr. Clay's monograph we read further:

"This second tablet of the ancient version opens with a reference to the famine, as in the late redaction. In the latter we learn that the famine lasted six, probably seven, years; and that it became so severe that human flesh was eaten. The Biblical story makes no reference to a famine preceding the deluge."

This statement in the main agrees beautifully with what the *Pearl of Great Price* says, that "the Lord cursed the earth with

a sore curse, and many of the inhabitants thereof died."

For the interest of the reader a selection from the early version, lines 1-19, is given with the transliteration omitted, being of no interest to the general reader:

I will bring (?) their clamor(?)

* * * * *

The land had become great; the people had multiplied.

The land like a bull had become satiated.

(In) their assemblage God was absent.

* * * heard their clamor.

He said to the great gods (?)

Those observing the clamor of men in their assemblage he spoke of desolation.

Let the fig tree for the people be (cut off).

(In) their (fields) let the plant become a weed (?)

* * * the sheep let Adad destroy.

(The fountains of the deep) let not flow.

(That the flood rise at the source.)

Let the wind blow.

Let it drive mightily.

Let the clouds be held back that (rain from the heavens) pour not forth.

Let the field withhold its fertility.

(Let a change come over) the bosom of Nisaba.

The agreement between the account of the old Semitic version and the account in the *Pearl of Great Price* is too close to be credited to mere chance.

If Joseph Smith "guessed" that a famine preceded the deluge, he guessed and gave forth to the world nearly ninety years before a trained scientist found out the same thing and published it for our benefit. When we consider that the tablets containing accounts of the old Babylonian and Hebrew traditions were not discovered until many years after Joseph Smith's death, and further, that they could not possibly have been translated in his day, we are led to the conclusion that he got his knowledge from the giver of all truth, God, the eternal Father.

American Fork.

The Wise Man

The wise man trains his mind within the realm

Where love doth wield the scepter, wear the crown;

He sees in all the wondrous gem divine,

And never thrusts a fellow-creature down.

The wise man builds, the fool alone destroys.

What genius hath consumed the years to grow,

With sight that penetrates 'yond reach of earth,

The fool oft lays in ruins at a blow.

Provo, Utah

Grace Ingles Frost

Exceptions

By Nephi Anderson

"Mr. and Mrs. John Fountain announce the engagement of their daughter Gladys to Mr. Leon Tourney. The marriage will take place early next month at the home of the bride's parents."

It was a strange coincidence that Erma Dexter, sitting in the park that afternoon, should read this announcement for the first time, and five minutes later the couple of which she had been reading should come walking across the lawn to where she sat with the paper in her lap.

"Well," this is fortunate!" exclaimed Gladys, on seeing Erma. "Leon was just wondering how he could leave me alone so he could rush off to an appointment, and here you are. I'll visit with you for a while. I can't leave the park yet, as it's the coolest place in town. Isn't it dreadfully hot?"

Erma laughingly said she would gladly undertake the task of chaperoning her friend, and see that she did not fall into the lake, at which Mr. Leon Tourney politely expressed his pleasure and hurried away.

"Isn't he a dear!" murmured Gladys as she looked at the retreating form of her fiance.

"I've just been reading *the* announcement," said Erma.

"Were you surprised?"

"Yes, I'll admit I was. I thought you had decided otherwise."

"Oh, I just couldn't. I remember, Erma, what you said to me the last time we talked about it; but ours is an exceptional case. You know there are exceptions. Leon is *such* a good boy. Everything will be all right, I'm sure."

"I hope so, Gladys, but—"

"This is no time for buts. Let's take a walk."

They sauntered on across the grass toward the children's playground where a small boy and a smaller girl paused long enough in their shouting to greet Erma with a coy, "How do you do?"

"These are Nora Barth's children" explained Erma, "I don't think you know Nora. She was a Warren before she was married. Oh, here she is now. You must meet her."

The three found a seat in the shade where the mother could keep a watch over the children in their play. Nora Barth was a

matured young woman, with brown eyes, and dark hair flecked with a little gray.

"Nora," Erma said in elaboration of the introduction, "Gladys and I have known each other for years, as we live in the same ward and attend the same Sunday school and Mutual. Would you mind telling us your story—the story you told me, which you called 'The Exception'?"

"Oh, Erma, I don't want to—I—" She laid a demurring hand on Erma's arm.

"Please do," added Gladys.

Erma gave the older woman a look which pleaded the urgency of the case. Nora had told the story a number of times to listeners whose need was much like those present that afternoon, told not to cater to the curious or the sensational. It was no easy task for a high-minded sensitive woman like Nora Barth thus to lay bare the secrets of her life. She did it only because she understood the need of warning others from a danger which she knew to be real.

This is the story, not noting the interruptions, which Nora Barth told to her two friends in the park that afternoon:

"I was born of 'Mormon' parents. My father is a faithful Latter-day Saint, my mother likewise. I was taught the principles of the gospel in my home and in the ward societies. I was baptized when I was eight years old. I graduated from a Church school. Then I met Jack. The first meeting was somewhat romantic, which always appeals to a young girl. He was such a 'nice' young man, more refined, I thought, than the local boys whom I knew so well. He was not a 'Mormon.' He had come from Chicago with his parents a few years before, and his father was in business here.

"The first few meetings were clandestine. Then he came to the house. He made a good impression on my parents, but when they learned that he was an outsider, they spoke to me about him. I am sure they did not fully sense the danger of permitting me to receive Jack as a lover, or they would have found some means of stopping this courtship. The beginning is where the danger lies. Love-making of the undesirable kind can be 'nipped in the bud.' If the proper barriers are up there is little danger.

"In my case the proper barriers were not up, neither in the way of my own mental attitude nor the watchcare of others. I became very much attached to my admirer. He went with me to the ward meetings and other gatherings. He talked freely with me about my religious beliefs but he never permitted himself to take any stand for or against. He greeted my weak at-

tempts to convert him to 'Mormonism' with a smile. I suppose every 'Mormon' girl has a mental reservation that she will never marry anyone outside the Church, but when they are put to the test, the present-day reality so far outweighs the possible future that the trial of faith is severe.

"I knew very well I should not marry outside the fold. I had seen the failure of such ventures, but I said, not only to myself, but to others, that my case would be an exception. The men in the instances which I had known were usually of the wild, smoking, and drinking kind. Of course, such matches could end in no other way but disaster. Jack was different. He was a gentleman. He did not smoke, nor drink and his language was always good. Besides, if he continued to go to our meetings, he could not help seeing the truth, and eventually receive it. I quieted my conscience with these optimistic thoughts.

"Well, Jack and I were married at my home by the bishop of the ward. We went to the Coast for a two weeks' honeymoon. I was happy in a way; but when I looked at myself honestly, deep down into my soul, I had a knowledge there was something lacking, something quite intangible at first, for Jack continued to treat me as he had always done; and when we came home and began housekeeping in a cozy new cottage, to all outward appearances, my happiness was complete. I am sure some of my girl friends envied me. They came to visit me as usual, and they cast admiring eyes at my well-appointed home; yes, and at my gallant husband.

"As the months went by, and I was alone a good deal of the time—for Jack's business took him out of town each month—it began to come to me what this lack of complete happiness was. My life up to this time had been immersed, as it were, in the spirit of the gospel. I was a Latter-day Saint not only by birth, but by the process of growth. From childhood I had been nurtured by the sweet, subtle Spirit, and my very nature had become fixed. I could not be anything else but a Latter-day Saint. I might neglect my religious duties, I might grieve the good Spirit, but I was still a Latter-day Saint.

"Before my marriage I had not often visited Jack's home, therefore I had not discovered the difference between that home and my own. His father and mother are cultured people, as the world understands the term. Their house is beautifully furnished. Its luxury and refinement contrasted sharply with my parents' somewhat old-fashioned place of abode. There are no prayers said, no hymns of praise sung in that modern dwelling. Its refinement is clear, icy cold, utterly lacking the

warm, genial spirit which finds domicile about the hearth of the Latter-day Saint.

"The plain fact of the matter is that Jack and his parents are Gentiles, and I and my parents are of the blood of Israel; and I tell you there is a vast difference—a gulf fixed—between these two divisions of the human family.

My first baby came. I made ready to have it blessed and named in fast meeting. My husband was not ugly about it, but he jokingly called the ceremony a bit of superstition. I put off going, thinking he would change his mind and attitude; but he did not. He had long since ceased going to meeting with me, and when I asked him to go on this special occasion he refused. It was a simple matter, no doubt, but it was my first keen sorrow. I saw the gap between us widen. Rather, I saw more plainly the gap which had always been there.

"And it kept on widening and darkening, and there are no prospects of ever bridging the gulf, as far as I can see. Not that there was or is any outward discord between us. Jack is still a gentleman. He goes on in the manner of life to which he has been accustomed from a child. He is a man of the world, of this world only. His vision does not reach to any other. He makes no plans for eternity. He does not realize that we are living here only that we may go on to something better and higher, and that this earth-life is the time and place to lay permanent and enduring foundations.

"I realize now that I may never enter the Temple. That sacred building and the blessings therein obtained are denied me. The family structure I am building here is of the temporary earth-life. The covenants made between me and my husband have not been sealed by the Holy Spirit of promise, therefore will not continue in the life to come. My husband would not turn his hand over to place himself in a position to claim me and children in the future life. He smiles sarcastically at the idea. 'When we are dead, we are dead,' he says, 'why bother—here, Nora, take this fifty dollars and show the kiddies a good time.' That's Jack, my husband, the head of my home and father of my children."

The speaker paused, and with a sad smile looked not at her listeners, but at the playing children; and as she looked she added: "And my case was to have been an exception."

One of the children—the little girl—had bumped herself a little too hard on the sandpile, and was crying. The mother ran to comfort her, and by the time she had the tears dried, and the face wiped and had turned to the seat where her friends had been sitting, she saw that they were gone. She took the children, one by each hand, and walked quietly out of the park.

Two weeks later Erma Dexter again met Nora Barth, when she explained the reason of her sudden disappearance at their former meeting.

"It was shameful to run away like that," she said, "but after you had told your story and had gone to the children, I looked at Gladys, and her face was as pale as death. She sat staring into space for a moment, then arose and walked away. She acted so strangely that I was fearful of her, and so I had to go with her; it was nothing, however; she soon became her normal self, and—but here—read for yourself, I cut it out of the paper to show you:"

"The marriage of Miss Gladys Fountain, daughter of Mr. and Mrs. John Fountain, and Mr. Leon Tournay took place last evening at the home of the bride's parents. After a honeymoon to the coast, they will make their home in this city."

Procrastination, the Thief of Time

By J. M. Pierce

Not only is procrastination the thief of time, but by neglect we decrease our learning powers. I desire in this brief article to deal especially with the spiritual powers. However, the above is true in every field of activity. By very casual observation, I have noticed in social conversation with my fellow men along this line, that we do not differ so much in our ideas, finally, as to the meaning of the gospel taught by the Master. But the time to begin actual service, and to take up the Cross, appeals much more important to some than to others.

Now, then, God has said that he is a jealous God and a rewarder of those who diligently seek him, and again, he has promised us nothing only after a trial of our faith, for he has said that signs should follow and not precede the believer. Naturally then, he expects his creatures to test the reliability of the gospel promises "by doing the will of the Father that we might know of the doctrine" before running after strange gods. He also admonishes to seek him in humility. As to the proof of the importance of this last statement, I desire to call attention to the great missionary department of the Church to which I belong, *viz.* the Church of Jesus Christ of Latter-day Saints. The majority of our missionaries are young men who, when leaving their homes for missions, in most cases, do not have a testimony as to the divinity of the gospel. But, of course, in their case, they are forced to seek, and that early, or return home failures. Consequently, they do seek, and invariably they find and return home with testimonies that will convince anyone who is honest in heart. We find this also to be true with the young men and women who take advantage of the opportunities afforded them in the different auxiliary organizations in the Church for their development and benefit. So, then, I contend that each day's neglect, or our trying to climb up some other than the right way, places us in the same condition as the student in school at examination time who has "stuffed" and copied and tried to rise by false methods. We all like easy things to do, and all understand that work postponed always becomes harder, so let us be stirred to a realization of our neglect and bear the cross bravely for, says the Master again, "My yoke is easy, and my burden is light;" seek and ye shall find, for the promise is sure.

Springville, Utah.

Recent Events in the Near East

By J. M. Sjordahl

A conference on the so-called "near eastern" question convened at Lausanne, Switzerland, November 20, with delegates present from Great Britain, France, Italy, Turkey, Greece, Japan, and other countries interested. The United States was represented by the U. S. ambassador to Italy, and the minister to Switzerland, but these gentlemen did not vote on any question before the congress, though they participated in the discussions. Former Prime Minister of Greece, M. Venizelos, was one of the prominent figures at the opening of the congress.

A chain of momentous events led up to this congress at Lausanne.

It will be remembered, at the close of the world war, the great powers decreed that the Turks were to be driven out of Europe. The province of Thrace was allotted to the Greeks, and a strip of territory on each side of the Straits, including Constantinople, was to be a neutral zone under the administration of an international commission.

While the Turkish sultan at Constantinople, Mohammed VI, signed these terms, under compulsion, a number of energetic patriots got together in Asia Minor, and, under the leadership of Mustapha Kemal Pasha, organized a government of their own, with headquarters at Angora. One of their first official acts was to issue a declaration in which they demanded the restoration to Turkey of eastern Thrace and the control of the Dardanelles. They also declared, in view of the fact that Great Britain seemed to favor Greek aggression in Asia Minor, that they would resist such aggression to the utmost.

Shortly after the return to Athens of the exiled King Constantine, the Greeks began military operations against the Turks, encouraged, it has been claimed, by the policy for which the now disposed prime minister of Great Britain, David Lloyd George, was responsible; while the Turks, as has been claimed, had the moral support of France and, perhaps, Italy. At first the Greeks met with some success, but all of a sudden, as an avalanche from the mountain, the Turks, fired by their old-time enthusiasm, swept down upon the Greeks and drove them back in wild confusion. Smyrna fell on September 9. Immediately, a massacre of the population began, and the city was

destroyed by fire. On September 26, Constantine abdicated, and on October 10, a convention was signed at Mudania, a small port on the Sea of Marmora, by which the Turks were given Thrace, but not the control of the Dardanelles.

Whether the rout of the Greeks was due to Turkish superiority as fighters, or to treachery in the interest of some deep-laid militaristic plot outside Turkish territory, history must decide in due time.

On November 3, the Kemalist government declared the sultanate ended, and assumed all the authority and power vested in the sultan, both political and ecclesiastical. On the 17th, the sultan fled from Constantinople, and on the day following, Prince Abdul Medjid Effendi, a cousin of Mohammed VI, was elected caliph by the Kemalists, it being held that the sultan surrendered the caliphate when he left Turkish soil.

The conference at Lausanne was called for the purpose of enabling the powers interested to reach an agreement on the boundaries between Greece and Turkey in Europe, the neutralization of the Dardanelles, and the division of "interests" in Asia Minor and the "near east" generally.

The policy of the new Turkish government, as announced to the world, is radically different from that of the old sultans. To all appearances the Kemalists aim at the establishment of a Turkish democracy. They have transferred the political power of the sultan to a "grand national assembly," and they have made the caliph an elective officer, at the same time depriving him of all political power. In other words, they have made a complete separation between church and state, as we should express it. Abdul Medjid Effendi is the first caliph in the history of Turkey without temporal power.

A brief explanation of the office of caliph may be apropos. The word means "successor" and the caliph is supposed to be the successor in direct line from Mohammed. He has, therefore, in the Mohammedan world, a position similar to that of the pope among the Roman Catholics. The office has been claimed for the Turkish sultans as the successors of the Arabian prophet, through Abu Bekr, Oman, and Othman. The duty of the caliph, as the high priest of Islam, is to begin the prayers in the chief mosque every Friday—the Mohammedan Sabbath—to deliver the so-called *khotba* or sermon, and to lead the pilgrims to Mecca, and to march at the head of the armies of the faithful.

Unfortunately for the Turkish claims, there is a considerable sect of Mohammedans, the so-called *Shiites*, who claim the succession through Ali, and they are very bitter against the Turks. There are other claimants to the honor of succession, but less important.

We have always regarded the sultan as possessing unlimited power, but, in fact, he has, in later years, had only nominal power. The *sheik-ul-islam*, or "lord of the faith," is the chief interpreter of the law, which, in Mohammedan countries, means, chiefly, the Koran, their Bible; and he, together with the grand vizir and some other functionaries, has always managed the government for the sultans. The termination of the sultanate will, therefore, not effect the general trend of affairs in Turkey to any great extent. The caliphate remains, and the Mohammedans all over the world, with the exception of the dissenters, will look to Constantinople for spiritual guidance, as the Catholics do to Rome. Politically, only the Turks are affected by the change of government, but that will concern mostly the small governing class. The probability is that the great masses of the people will hear of it, only after some time, and will never know the difference.

What the events in Turkey will mean to the rest of the world, only the future can tell. It is almost certain that the so-called Christian population under Turkish dominion will be oppressed to the utmost, and murdered, if they resent persecution. Lloyd George, not long ago, asserted that the Turks had done away with one and one half million Armenians and half a million Greeks since 1914. Murder is part of the religion of the Turks, if the killing of heretics is murder. But when the atrocities become so daring that the conscience of the world is aroused from slumber, war breaks out with more bloodshed and savagery.

The Turks are very bold at present. They have a treaty with Russia, signed March 17, 1921, which provides that regulations concerning the Black Sea and the Dardanelles shall be settled by a conference of delegates of the littoral states, and that the sovereignty of Turkey be recognized. They are banking on this agreement with Russia. They may also have the Russo-German treaty in view, which was signed at Genoa, April 11, this year, and which provides for friendly relations and "mutual assistance." A strong Turkey in Europe, backed by Russia and encouraged by Germany, means trouble.

The latest word from the Lausanne congress, published Dec. 14, is that Turkey has expressed its willingness to join the League of Nations. That might have the effect of transferring the "near eastern" question to the jurisdiction of the League for a peaceful settlement on a basis of justice to all concerned.

I believe, with President Anthony W. Ivins, (*Conf. Rep. Oct. 1922*, p. 93), that peace can be established now, and could have been established long ago, if the nations would lay aside all

selfish efforts for the obtaining of advantage one over another, and unite in promotion of the welfare of all. But as long as selfishness predominates in the councils of nations, there will always be those who sow the dragon teeth from which comes the harvest of strife with all concomitant evils.

And yet, there is no cause for alarm. God lives and rules and the day of redemption is drawing near.

An Ode to the Pine Tree

Oh, thou pine, so tall and stately,
Monarch of the forest trees,
High above thy neighbors towering,
Sighing gently in the breeze.

Like the waves upon the ocean,
Sound the gentle winds that blow
Through thy branches pointing outward,
Waving softly to and fro.

With your needles hung in clusters
Long, and green, and slender, too.
And the cones that fall beneath thee
Of a dark and brownish hue.

At thy feet a tiny streamlet,
Trickling down the mountain side
From a spring so cool, refreshing,
Through the ferns and flowers glide.

There, amid the solemn stillness
Of the glorious summer night,
Shines the moonlight through thy branches
Sending forth its silvery light.

Then a deer comes up the mountain,
Stands and gazes on the scene,
Ere it turns to drink the water
From the tiny mountain stream.

'Tis a scene too great for painters,
Here where human feet scarce trod,
With the pine 'mid nature's beauties,
'Tis the handiwork of God.

Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class M. I. A. 1922-23

By Dr. George H. Brimhall, President Emeritus, Brigham Young University

Lesson XIII—Community Making

Reading Reference: *Towns and City Planning*, by Dr. F. S. Harris, President Brigham Young University, in the *Improvement Era*, October, 1922.

1. *The City Clean*.—The worth-while community building, like good character building, must begin with provision for purity. One of the striking differences between the civilian and the savage is that the former moves the filth from his home, and the other moves himself and leaves the home in possession of the filth. The home builder "holds the fort," the nomad "flees before his enemies."

"Starve the fly" is a better slogan than "swat the fly." One is a preventative and the other is a cure.

Filth is matter out of place and many if not most of our diseases are filth discomforts. The first question to be asked about a place in which to live is, "How about the health there?" And this question has in it two sub-questions, "Is the air invigorating?" and "Is the water pure?"

Whatever else may be unprovided for in material community building, the provision for cleanliness must not be neglected, and whatever else may be tolerated, the contamination of our water and air must not be.

Social Cleanliness.—As matter out of place is filth, so are improper practices social pollution.

The iniquities of outlaw individuals can never fill the community cup. It is only when the stream of community sanction or popular approval of a sin is poured into the cup of iniquity that it becomes full and calls for destruction.

The best safeguards against evil is a generous provision for the good; and large expenditures for municipal centers of recreation means small outlay for reformatories and jails.

A plea for public playgrounds may consistently come from every home, every school, every church. A community that furnishes conditions for street Arabism must not expect to escape the penalties of high-handed vandalism. Make good the games of childhood and youth and their adult lives will not be bad.

Cleanliness in sports contribute towards cleanliness of character. Ethics in recreation trains for ethics elsewhere.

2. *The City Strong.*—a. *The Laity:* The strength of a community cannot be measured by the strongest character in it nor by the weakest. Community strength is equal to the average ability and righteousness of its people, and provisions for a high average must be one of the aims of community building. Democracy cannot be safely carried to the point of unrestricted immigration or unthoughtful mating. High grade community requirements are the aristocracy of righteousness. Right living communities attract individuals of lofty ambitions and goodly endowments. The ideally strong community will have no slum quarter nor will it endure the existence of low grade social centers.

b. *Leadership Strength.* Ancestry, education and inspiration are the great sources of leadership. To disregard eugenics, neglect education or repudiate inspiration, means to retard the production of high grade leadership. The home with goodly parents, the school with efficient teachers, and the Church accepted of God will be provided for in the community *aiming at ideal leadership* and the power to produce leaders.

3. *The City Beautiful.*—It is a perfect delight to attend a stake conference at Fairview, Utah, in summer time. One gets all the information and inspiration usually accompanying such gatherings, but he gets something else—something uncommon. The grounds hold out a hand of beauty-welcome and the architecture of the building, especially that of the windows, calls you right up to the line of devotion. The grove, planted in the city once known as Battle Creek, is a most delightful auditorium, and gives the town an undisputed claim to its present name.

BUILD, YE BUILDERS, BUILD .

Build an aeroplane for progress,
Build for peace a lasting fortress;
Build for confidence a throne,
Build it of square-dealing stone
Build, ye builders, build,
Oh, build, ye builders, build.

Build for union, build for freedom,
Build the common people's kingdom;
Build for future, build for now.
Build to speed the pen and plow,
Build, ye builders, build,
Oh, build, ye builders, build.

Build for strength and build for beauty,
 Build for order, law, and duty;
 Build for grownups, girls and boys,
 Build for everlasting joys,
 Build, ye builders, build,
 Oh, build, ye builders, build.

Questions and Problems

1. Correlate the first two questions to ask concerning a place in which to live, with the memorable saying of President Brigham Young, "This is the place."
2. From a community-building point of view, account for the building of the Salt Lake Theatre at a time when it was far in advance of any other public building in the state.
3. In the light of providing for community strength, discuss the plan of starting communities with a "call," as was the case in the early settlement of the country by the Saints.
4. Give evidence that the world's great leaders have been inspired.
5. Account for the Prophet Joseph Smith's ardency as a student.
6. Show the educational attitude of the great community-builder, Brigham Young.
7. What five things are especially considered in the planning of a modern city? See p. 1073, *Improvement Era*, October, 1922.
8. What is a newspaper syndicate? How was Edward Bok related to the formation of one? Chap VIII, brief edition.
9. Explain municipal zoning and give the five ordinance provisions regulating it. See *Improvement Era*.
10. What small cities in Utah have made special efforts toward producing the City Beautiful?
11. Read up on the city from which the Saints were driven in Illinois.
 - a. Meaning of its name.
 - b. The building of it.
12. Explain the benefits of a home building loan association, as a community building factor.

Lesson XIV—Remodeling Old Communities

References: *Our Weakness and the Source of Our Strength*, by Charles W. Nibley, Presiding Bishop of the Church; October number of the *Improvement Era*, 1922; "City Planning," page 150, *New International Year Book*, 1921; "The City Planning Commission as a Publicity Agent," by Lee R. Cook, *The American City Magazine*, April, 1922.

When the individual becomes "run-down" he recognizes two things, the need of rebuilding, and the value of expert advice. Common method of remodeling communities consists in much waiting and little working, and the uncommon way is much working and little waiting.

1. *Material Remodeling.—Organize for Uplift:* Responsibility like authority may become so decentralized, or spread out everywhere, that it is felt no where and fails to function. When an individual or a group is singled out to do a certain thing, and are expected to do it, and expect support in doing

it, they always can and generally will move things otherwise immovable, so then, organize a civic improvement association, provide for a sub-organization to push material improvement. This organization will, by making a business of it, find ways and means of consistent agitation, proper education, and judicious execution in the direction of their objectives. It will undoubtedly look to the expert for suggestions if not for directions. It will "read up" on community building, it will correspond with cities which have been remodeled, and will visit some such new towns as St. Anthony, Idaho. It will send out questionnaires to home owners and the students of the school asking for their views as to what the community most needs in a material way, asking such questions as: How can our city be made more beautiful? Get the whole community to work on this problem. How may we provide a camping park for travelers? What one thing can we do to "put our town on the map?" etc., etc. The questionnaire will serve three definite purposes: It will set the people to thinking about community welfare; it will indicate the kind and amount of interest existing; it will establish a reciprocal relationship between the association and the people. The association, officered by the recognized leaders of the community, with public sentiment stimulated, will get "everybody in the drive," to the extent of breaking the brakes that have slowed the town down to a losing pace. The old buildings that cumber the ground will be either remodeled, repainted, or removed. The bur-producing vacant lot will be cultivated, or at least kept clean of weeds. Disease-breeding barnyards will be cleaned up or cleared away. Lawns will grow around church buildings where cobble stones now cover the ground, and the antiquated outhouse will be superseded by sewage or cesspool possibilities. Some of our community inconveniences give us a back seat on the stage of civilization. Fences that bristle, and gates that groan, will go, and in their places will come something better. The old town, with a few land marks left to show appreciation and preserve tradition, will pass away, and a new one will take its place. The inhabitant awakened to progress will cause the desert to blossom as a rose, the fragrance and beauty of which shall be more in evidence than its thorns.

2. *Social Remodeling:*—

- a. Look to the social leadership.
- b. Don't permit a low-salaried teacher to instruct high-bred children.
- c. Don't do without first class scoutmasters and Bee-Keepers.
- d. Demand trained directors for your dances, and thus do away with much scolding of young people, a practice that causes much resentment and effects little reform.
- e. Provide a movie on the same basis that you do other educational advantages.

- f. Insist upon a lecture bureau.
- g. Help to make true the declaration of the greatest of all leaders, "Men shall not live by bread alone."

Recognize the Church as the greatest of reformatory forces. The ward organizations lead in creating and keeping up neighborliness, the stake gatherings are unrivalled in developing the get-together spirit, the keep-acquainted practice, and the pull-together power. The building and beautifying power of the Church is great in the material field, and in the forming of character is supreme.

Questions and Problems

1. When does a town become a municipal museum?
2. Under what material conditions is the old home a source of sadness?
3. Give three reasons why a broken window should be immediately repaired.
4. Why should a person who is opposed to taxes want to live in a run-down town?
5. Show that "easy got" educators are an injury to a community.
6. Name six things that a committee on material improvement could do towards remodeling a community.
7. In what particulars does your neighborhood need remodeling?
8. Discuss the necessity of trained dance directors.
9. Give evidence that the Church is the greatest of all social reforming forces.
10. Tell of Edward Bok's acquaintance with President Roosevelt, Chap. VII, brief edition.

Lesson XV—Preventing Community Decay

Reading References: *Gospel Doctrine*, President Joseph F. Smith, p. 325; Goldsmith's *Deserted Village*.

1. *Hold to High Ideals.*—Springville, early in its history, created a strong sentiment against shacks, and took a solid stand against saloons. Perhaps the mothers have been chiefly responsible for the forwardness of the community in neat homes and tidy surroundings, but it is a matter of history that the fathers combined in saying the saloon shall not "scent us up," and when the fathers speak as one, their voice is an irresistible force. Saloons to north of it, saloons to south of it, there the little city stood, held its ground, and grew.

Visit her municipal park today, free to travelers. Spend an hour in her public art gallery; ask about her water system and the ownership of her lighting system; make photographs of her homes, and then say whether it has not been materially preserved from decay by holding to high ideals.

2. *Keep a Real Educator in the Community.*—A person who can do as John R. Park did in the little town of Draper. He brought out the diamonds by finding and firing with ambition

the manhood and womanhood of the village until it became famous as a place from which educators came.

Sturdy pioneers founded Provo, but Karl G. Maeser found it, and put it into both houses of Congress, and on the bench of the supreme court of the United States, and there it is today, with its Reed Smoot, Wm. H. King, in the Senate; Don B. Colton in the House, and George Sutherland in the supreme court.

3. *Guard the Life Line.*—Abraham sent a long way for a well-bred daughter-in-law, and Jacob's mother, Rebecca, won her case by the final plea for Isaac to consent to Jacob's leaving home, by saying: "I am weary of my life because of the daughters of Heth." (See Genesis 24; and Genesis 28:26.) The modern Jacob need not be sent to some ancestral home for his Rachel. He can find her at the college, where the giddy gain no footing, and the light-minded cannot stay.

4. *Down with the Dust.*—Money spent on street sprinkling surprisingly lessens the sale of brooms and soap, and what is more, it relieves our mothers and sisters from the necessity of personating the trade mark of *Old Dutch Cleanser*. Dust drives people to the big center and the recollection of it keeps them there, when they might be better off elsewhere. Dust contributes to community decay, in at least three ways: It is unpleasant, and people want to get away from unpleasantness. It is unhealthful, and everybody wants health. It is uneconomical, as it causes unnecessary work, and no one likes to stay with unnecessary labor.

5. *Away with the Weeds:*—Weeds are plants out of place. Like meddlesome men they create conditions of discomfort. They mar beauty and hang on in a way altogether unprofitable. Community interest should be such that every property owner would patriotically keep the weeds down to the center of the street adjoining his property. That part of the highway is really a part of his doorway or his window landscape.

6. *Discourage Debt:*—

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

There is no more fatal way of destroying the financial average of a community than the road of debt. This financial average is the rock upon which the middle class stratum of society rests. Crush or take out the middle class, and you have a community condition where slavery and oppression inter-dependently exist: One always feasting, the other involuntarily fasting. The easy borrowing of money is apt to end where the people of Egypt found themselves after the seven years famine, alive, but owned by one great creditor. The lender quickly

learns what the borrower too often forgets, that interest eats all the time.

7. *Minimize mail orders:* The following dialogue illustrates why: Farmer: "Buy my berries? first of the season." Grocery man: "Think so; see you've got a new harness." "Yes, got it from Chicago." "Oh, say, come to think of it, can't take your berries, the harness maker across the street has not been able to pay his grocery bill." Home town first, state first, America first are all sentiments that guard against community decay. The trouble is that self first is shouted to us so loudly that we cannot hear the safety signal, and we act like one who cannot see that the sinking of the boat means his going down.

8. *Utilize the Output:*—It will pay the home town of every man and woman of prominence to keep in close touch with them. They can be relied on as leverage in community lifting. Go where they may, or do what they will, "There is no place like home" at times, and there are no friends like those of youth. Frequently remembered they will be "friends at court" or direct benefactors of the community where they "grew up." The looking after these persons can be made to a community what keeping track of its graduates is to a school.

9. *All Pull Together:*—"A kingdom divided against itself cannot stand;" so spake the greatest sociologist of the ages.

Questions and Problems

1. In what respect is the history of Springville, Utah, being repeated by our Republic?
 2. Discuss the community effect of paying low salaries to teachers.
 3. What do students advertise in college by showing that they are better at courting than they are at studying.
 4. Show how dust contributes to community decay.
 5. Present the best plan you can think of for keeping down the weeds in your community.
 6. Show how dust contributes to community decay.
 7. Distinguish between the mail order business and the parcel post system.
 8. At what point does competition in *business* breed community decay?
 9. Explain the Canadian noxious weed law.
 10. What uncommon thing did Edward Bok do for music in 1916?
- Chapter VIII brief edition.

The Anti-Cigarette Law has Not Failed

By Louis Ward

The belief that the anti-cigarette law, passed by the last legislature, has entirely failed to function seems to be general. It is readily admitted that it has accomplished little or nothing as far as the restriction of smoking in public places is concerned, nor has it done all that was expected of it in the matter of stopping the sale of cigarettes in the state. But there is one section of law that has been obeyed to the letter, and that is the one forbidding the advertising of cigarettes in any form. Were there no possibility of ever getting the other two sections of the law enforced, this feature alone stamps the act as a worth while measure.

For years the great tobacco manufacturers of the country have carried on an educational campaign in behalf of cigarette smoking in this state, spending, according to a prominent local authority—a publisher—no less than \$150,000 a year. Now, if any one thinks the prohibition of cigarette advertising in the state an insignificant accomplishment, let him ask himself whether the tobacco people were throwing money away when they spent it for advertising cigarettes in our midst. *That is the test.* It is quite probable—certain in fact—that the withdrawal of cigarette advertisements in Utah has not made much difference, so far, to the popularity of this form of tobacco. The time is young, but every advertising man—every business man—knows it will have its effect in time. If it were not so it is unlikely that the tobacco companies would have waited for a law to compel them to remove their wonderful (?) slogans from our billboards and newspapers, those that admitted them. They would have withdrawn them before as an expense no longer necessary.

I know there are some who will say that cigarettes are still being advertised in Utah through national magazines and newspapers. This is true, but I would reply that we have stopped the greater part of this sort of advertising by the passage of the state law; we have stopped it to the extent of \$150,000 worth a year! But even if the advertising stopped by the state law could have no effect on the demand for cigarettes owing to the advertisements appearing in the national publications sold here, we should still be proud of the law, for some must be first in these matters. The small towns scattered throughout the state

and nation that were called "Dry," before the Eighteenth Amendment was passed, were in a great many cases often very "Wet," as a result of the action of neighbors. But the leading men and women in these towns were idealists and did not lose heart because of obstacles, but rather looked ahead to a time when prohibition would be general, and that time came. As a notable instance of this we have only to point to Murray, a small municipality near our own capital city.

But so much for the advertising side of the law. What about the other two sections of the act? I set out to prove that the law has not failed, and I am going to do so before I am through. I have already shown how one section of it has been obeyed and what is going to be accomplished, and my reply respecting the charge that the other two have failed is that they cannot have failed *for they have never been tried!* In regard to smoking in public places the law was a dead letter from the start. It was even ignored in the City and County Building itself. What its enforcement would have accomplished remains to be seen, but to say the law has failed is to use language very loosely. The same applies to a great extent to that section of the law relating to the sale of cigarettes. I cannot see how any one can claim that any serious effort has been made by the officers of the law to stop its violation. It is true that in the early part of 1922 several cases were tried and most of them failed through the unwillingness of juries to convict, but it should be remembered that in nearly every case the complaints were sworn to by a representative of the No-Tobacco League and not by officers of the law. This is an important point to bear in mind, for it gave the public—the people from whom the juries were drawn, the impression that the enforcement of this particular law was only desired by a "few cranks" and that the officers, themselves, treated it with contempt! Again, violation of the law was even allowed in the court room during the trials, for no effort was made to stop smoking although the law expressly states it is forbidden in the City and County Building, particularly in the public sections. Is it reasonable that juries would want to convict when these things were taken into consideration?

There has been some talk, it seems, of making an effort to repeal the law during the coming session of the legislature. Just why its repeal should be asked for is not quite clear, if we eliminate those interests which opposed its enactment. One out of three sections of the law has been obeyed, whilst the others are practically in the same position they were before the act became operative in the summer of 1921—they have not been tried out! Why not give this law a chance as well as other laws? Why accuse anything of failure before it has been given opportunity to

show what it can do? Why accept the apathy of a few law enforcement officers as evidence that a given measure passed by the legislature is no good? Why not, instead, demand that they do their duty? The people of Utah will obey this law as they obey other laws if the officers show that they as well as the legislature regard it as a law. Whilst smoking is permitted in the city and county buildings, in the very face of officers, can any one expect that a citizen will have a serious regard for the law when he wants to smoke in some other public place? Of course not. To say that the people of Utah will not obey this law is a libel on the citizens of a great law-abiding state. They *will* obey it, but not before the officers responsible for its enforcement show that they themselves regard it on an equal with other laws of the commonwealth.

My space is gone, but I must add a few words regarding the charge that this law is freakish. In the first place, as I have pointed out, it stops the propaganda in behalf of cigarette smoking. Is there anything freakish about that? Is it not right that the young and innocent should have temptation taken from them? In the second place, it forbids the sale of cigarettes, which is the only possible way the children can be kept from smoking. Is there anything freakish about *that*? If so, how would our opponents stop the practice? Would they abolish tobacco altogether? Perhaps they would stop the practice of cigarette smoking only, but we have not even tried to do that. We have only tried to make it impossible, or exceedingly difficult, for children to purchase cigarettes. If all the tobacco retailers, or a great proportion of them, had been honest, even this regulation would not have been necessary. The third section of the act forbids smoking in public eating places, elevators, depots, and a few other enclosed places. Is there anything freakish about this provision? Has a smoker a right to make the life of another person uncomfortable, if not injure his health? Justice and reason answer, Certainly not! Therefore, the act, first, prohibits the advertising of cigarettes, secondly, forbids their sale, and lastly, says smoking must not be indulged in certain public places where it is likely to be annoying or injurious to the public. Many smokers seem to think the law was designed to benefit them, and they, therefore, ridicule it and declare they are alright as they are. They are mistaken; it was designed for the protection of the rising generation and the non-smoker.

Up the Lemhi Valley

By George H. Fisher

The old adage that "everything comes to those who wait" has again come true to me.

Important business that could not be longer postponed called the Industrial Accident Board to Salmon City, and in company with my fellow associates, Messrs. Lawrence E. Worstell and Chas. E. Duffy, I realized an esteemed privilege of going to that part of the state, which I have much desired for a long time.

Accident cases having been set for hearing at Salmon on September 14 and 15, 1922, we went to Mackay by train and on Wednesday afternoon, September 13, by auto from there to Salmon, returning to Mackay Friday afternoon, the 15th., thereby saving time and expense over the Montana route, *via* Armstead.

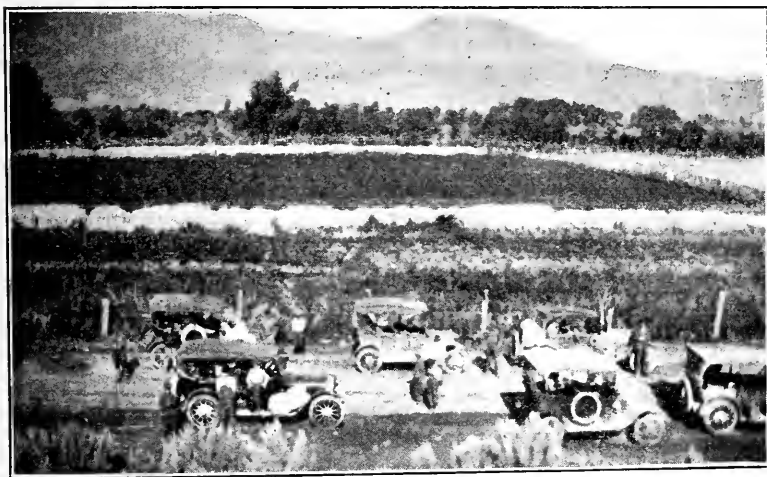
Every minute of the trip was real pleasure; a rare treat to be away from office monotony and for a few days be in the "big outdoors."

The vastness of Idaho is staggering. Its magnificent distances are bewildering. Its complicated system of mountain ranges and streams are confusing, yet intensely interesting. We were fortunate in having a good car, driven by an excellent chauffeur, who made the 120 miles going and coming in the same time—five hours. The highway from Mackay to Dickey, once an old stage station, a distance of about 25 miles, is a fast and good road. On account of the Challis highway undergoing repairs we left the main road at this point and went over the Lost River mountains through what is known as "Double Springs Pass," which gets its name from a cluster of springs a few miles below the 8200-foot summit on the north side of the range.

The wonderful spring bubbles up in a waste and barren spot, and freely gives to all who pass it by, man or beast, a refreshing draught of the coldest and most palatable natural water I ever tasted. It is located near the upper end of the Pahsimeroi valley, down whose gentle and smooth slopes we rapidly sped over one of the longest stretches of almost perfect natural road that I can recall having travelled before in any part of the country. The soil is very gravelly and vegetation sparse, the upper portions being covered with only scrub weeds, short grass

and prickly-pear, while along the Pahsimeroi creek, which wends its way in the center of this long, narrow valley, there is a strip of rich meadow lands, an extensive portion of which comprises one of the Wood Live Stock Company's ranches. This company maintains a private telephone line over the mountains to Dickey where main line connection is made. Near the settlement of May the road crosses the Pahsimeroi and divides Custer from Lemhi county.

It is about 32 miles from the Double Spring Pass aforementioned to the mouth of the Pahsimeroi. In this section in days gone by roamed numerous bands of antelope, according to reports of old settlers. There are yet some remaining, for to our surprise and delight on returning, we came suddenly upon a



View of Fort Lemhi, on Lemhi River, Idaho

small drove of nine that sprang up within two hundred yards of us, a few miles below the Double Springs. We were so close that we could detect that the largest one that followed in the rear was a buck. A few being noticeably smaller than the others would indicate that they were young ones.

The most important peak of the Lost River range is Mt. McCaleb, the terminus of the O. S. L. branch of the railroad, the center of a rich mining and stock raising district, with a citizenship unexcelled for hospitality. This rugged peak is 11,754 feet high. It was named for Captain McCaleb, who was killed by a roving band of Bannock Indians from Old Fort Hall in the middle seventies, when he came down from Challis to meet a freight team loaded with provisions, and in charge of a man

named Skelton, accompanied by a half-breed, Charles Rainey.

In passing through the Lost River mountains one can look back in the distance to the southwest and see bold ridges of the giant Sawtooth range and easily single out old Mt. Hindman which towers skyward to a height of 12,078 feet.

After passing into Pahsimeroi valley the Big Lost River and Pahsimeroi chain continues northwesterly on the left and the Lemhi range, having absorbed the Little Lost River mountains, stretches in the same direction on the right.

Where the Pahsimeroi stream empties into the Salmon, one finds a magnificent highway that winds down the picturesque canyon all the way to Salmon City, forty-two miles below.

The Salmon River is an exceptionally pretty stream; fairly good sized with water as clear as crystal, whose varying depths and artistic curves among the small quaking asp and large cottonwood trees, scattered along its banks at broken intervals, produce color effects of rarity. The Salmon mountains, now to the left and the Lemhis to the right, as we sped down the easy grade at about thirty miles an hour, unfolded a panoramic view indescribably beautiful. The massive peaks, jagged ridges, and precipitous bluffs coming into and going out of view with dizzying swiftness seemed an eternal revelation of romantic grandeur. The uncomparable designs of the Master Architect were the more discernible and impressive because of the peculiar arrangement and formation of Nature's mighty bulwarks. Well did the poet say of the great west, "For the strength of the hills we bless thee."

A striking feature of the various mountain ranges mentioned is their barren appearance. While the guarded slopes midway up the sides are frequently thickly covered with majestic pines and other evergreens, there is a perceptible absence of underbrush at the base, and the summits are utterly void of vegetation.

Because of the uncovered surfaces near the tops, the alternating strata of various colored rock in shades of gray, olive, brown, drab, and crimson, were shown to a better advantage in the glaring sunlight of a clear September day.

After having gazed intently upon rapidly changing views of awe-inspiring mountain scenery for an entire afternoon, one becomes more or less weary, and the sense of appreciation is somewhat dulled, but when we reached Salmon, praiseful enthusiasm was revived upon realizing that immediately in front of us, not more than fifteen or twenty miles distant, running in a transverse direction to that of the mountain ranges that we had been following, there stood erect, in bold defiance, the immovable Continental Divide—the Mammoth Rockies, said to be of about 11,000 feet elevation.

Salmon City, with a population of about 1,400, situated on both sides of the Salmon River, near the mouth of the Lemhi, at an elevation of 4,000 feet, is strikingly different from most Idaho towns. While it has many substantial and modern buildings, pretty residences as well as good business houses, there is a verification of age shown in the many log huts of dirt roofs, equipped with wooden shutters. The gold placer mining at Leesburg in the early sixties was probably the attraction that founded the town, and mining operations have done much for its development and support ever since. Well may its residents be proud of its neat looking court house of brick and stone, whose commanding location is probably not excelled by any other county seat in the state.

One of the most interesting features of the trip was a drive, during our brief stay in Salmon City, up the Lemhi Valley,



OLD FORT LEMHI WALL

The Author standing in front of the old wall

which, like the Salmon Valley, possesses an extraordinarily fertile soil, that produces prolific crops of hay and grain and makes the live-stock industry prominent. Our objective point was the old Lemhi Fort, which, to many, has considerable historical importance. This old site is situated about eighteen or twenty miles east and a little south of Salmon, where the Lemhi Valley is quite narrow, and consists of crude and broken mud walls of mixed clay and gravel which at one time formed a stockade of rectangular shape, in size, I should judge, about 400 by 500 feet. While portions of the walls have been removed entirely and the constant attack of the elements for 67 years have scarred

and crumbled the yet remaining portions, much of the structure still stands in a remarkable good state of preservation. From our observation the walls seem now to be about 6 feet high and 2 to 2 1-2 feet thick.

The land within and surrounding the walls is now a part of the beautiful ranch owned by Mr. Stephen A. Mahaffey, Jr., of Tendoy, Idaho, who was very courteous in showing us around the place. Tendoy is named for the Indian chief who was always friendly to the whites.

Fort Lemhi Mission, named in honor of a Nephite King, (King Limhi, Mosiah 8) mentioned in the Book of Mormon, was the first temporary settlement in southern Idaho. It was located on Friday, June 15, 1855, by a company of "Mormon" settlers in charge of Thos. S. Smith. The industrious little colony prospered. Regardless of the almost total destruction of their crops by grasshoppers, in the summer of '56, success attended them. A grist mill was erected and in '57 happiness and contentment prevailed. In the winter and early spring of the following year, however, the assurance of permanent success as a reward for their untiring efforts was suddenly turned into regretful disappointment, when an attempted raid of the Indians, to steal and drive away the settlers' cattle resulted in death and bloodshed to a discouraging extent.

Thursday, February 26, 1858, George McBride and James Miller were killed, and five others of the party were wounded by a large band of Bannock and Shoshone Indians, near Ft. Lemhi, which was then a part of Oregon; hence the fort was abandoned March 28, 1858.

For a more complete account of events connected with this courageous and unselfish effort to settle and develop this portion of our great state of Idaho, now occupied by so many prosperous and liberty-loving people, reference is made to C. J. Brosman's *History of the State of Idaho*, pages 80 to 82, inclusive; also the extended narrative in detail of this important mission, its origin, purpose, growth and abandonment, in the *Improvement Era*, September and October, 1900, Vol. 3, pp. 801 and 900.

The opportunity to see this venerable landmark was much appreciated and, for one, I should be pleased to see the State acquire title to the same and make reasonable arrangements to preserve the remains of the Fort and properly perpetuate its history for the benefit of future generations.

Boise, Idaho.

The Strongest Thing in the World

By Nephi Jensen, President of the Canadian Mission

We had reached the summit of a high, rocky hill above the city of Quebec. Far below us the St. Lawrence, in quiet majesty, moved towards the sea. Just to our right, and near by, stood the great Victoria Bridge with its marvelous cantilever structure, spanning 680 feet of the distance across the river, without a single support. As we turned together to look at this marvel of engineering, my companion remarked: "Isn't it wonderful what man can do with steel! It is the strongest thing in the world."

"But is it?" I quietly asked.

My companion was silent. In a moment a great ocean going steamship came around the bend of the river and started under the bridge. The ship was a living, moving picture of strength and security. My young friend got another inspiration. With his eyes fixed firmly upon the iron sides, he said: "There is another monument to the greatness of our age of Iron. Within the thick steel walls of that ship people can laugh at the furious forces of nature."

I did not feel disposed to doubt this last statement. But I was still thinking of his more sweeping remark when he referred to the bridge. And I ventured again to ask: "But is steel the strongest thing in the world?"

"There is no doubt about it," he answered, with the positiveness that characterizes the age just before the attainment of maturity.

"But let us see," I argued. "You cannot make a soul secure against sin with iron walls. There is no material thing strong enough to weld together a broken resolution. You cannot bridge the chasm between man and God with steel. Are we not compelled to look into the human soul for the strongest thing in the world?"

"Oh, well, in the realm of mind, of course, will is the strongest thing."

I was still unconvinced. I really wanted to argue. But the attractions about us shifted our conversation to other things. The discussion which the sights about Quebec broke off, I have determined to continue with a pencil on this paper. Even though I shall be guilty of tautology I am going to ask again,

Is the will the strongest thing in the soul? Let us think about it. I cannot say, "I will," until I can say, "I can." Moreover, if I am rightly disposed, I will never say "I will" until I can say "I ought." The certain conviction that a thing can be, and ought to be done is the stuff of which "will" is made. That conviction is faith. Back of will is faith. Back of faith is the God of Truth!

Faith is the strongest thing in the world!

The Eternal Bridge

"Faith is the key to knowledge rare,
The priceless gift of God to man."

Nor is this mere poetry. It is the statement of a great fact. Faith is literally the key of knowledge. What does one do when he learns something new? He crosses the chasm between the known and the unknown. There is no other way. Take an illustration. When Morse commenced to experiment with telegraphy he knew one important thing. He knew that a wire charged with electricity would act simultaneously, the same way at both ends. But a wide gulf separated between this known fact and the unknown fact that the two ends of the wire could be made to write the same characters at the same time. How to cross this chasm was Morse's problem. Reason could not take him across. Reason had never been that way. He could cross only on the bridge of faith. For faith is the only bridge that can span the gulf between the known and the unknown.

The forgotten geographers who were contemporaries with the discoverer of America, knew as well as Columbus that the earth is round. Why didn't these book students of geography seek to find a shorter route to the riches of the East Indies? They lacked the spiritual insight that gives to the mind the larger meaning of the unseen and unknown. They could only see what was within the range of their eyes. They could only understand what reason, by its slow and devious processes, made manifest to them. These cloistered students of geography sat in their rooms timidly hugging close to, and slowly reasoning about the rotundity of the earth. What did Columbus possess that his contemporaries did not have? Faith. He had a deeper certainty of the earth's rotundity than the book students of geography. But he also had the power to quickly and intuitively see the larger meaning of this known fact. Like a flash he dashed from the thought, "The earth is round" to the practical conclusion: "If the earth is round, then East Indies is right out there in the Atlantic Ocean, and I can sail west and find its shores." This ability, quickly to see the larger significance of what is known and intuitively infer the unknown from the known with-

out the slow process of ordinary analysis, is faith. It is the most powerful faculty of the mind.

It is by faith we find God. Nothing but faith is strong enough to bridge the gulf between man and his Maker. We cannot see God through the telescope. We cannot discover him in the microscope. He is not to be found in the crucible. No processes of analysis can reveal him. Reason may strive for the knowledge, but it will strive in vain. The prophet's age-old challenge still stands: "Canst thou by searching find out God?" It is by living faith we reach the Divine. Only through pure communion with God, in devout trusting prayer, can we learn to know the Creator to perfection.

The Shield

Faith is the armor of the soul. No walls of stone can make the soul secure against the forces of evil. No iron doors can make the heart safe from the blasts of sin. Nor can the unaided human will hold the tempter at defiance. Only the super-human, strength which faith adds to the heart can give the victory of the eternal fight with the unseen foes. Well did the apostle say, "Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

Every temptation speaks in Satan's original words. "It is desirable." Only the abiding conviction that good is more desirable than evil can disarm the tempter. When one is tempted to falsify, what is it that maintains the soul's integrity to truth? It is the certain belief that truth will always be "nobler than a crown." When one is enticed to be dishonest what is it that kills the evil thought? It is the deep assurance that honor will give a grace and glory to character in the countless days of the unveiling years. When impure thoughts seek for entrance into the heart, what is it that shuts the door of the soul against the terrible intruder? It is the soul-rooted faith that pure and holy thoughts and desires prepare the soul for the eternal company of the Gods. Faith is the enduring citadel of the soul. As long as sovereign faith is master of the heart, our lives will inevitably follow the path of honor, purity and rectitude back to God.

The Anchor

What is it that holds the soul true to truth? "Ideals," answers the educator. But his answer only suggests a question that asks for a deeper answer. What is it that gives vitality to our ideals? Faith! It is faith that keeps our "wagon hitched" to the star of our best desires. "He that wavereth is like a wave driven with the wind and tossed." Only the faithful are

steadfast and immovable in their aspirations for the higher things. In the struggle for the best, faith is the very strength of strength.

Faith is the moral gravity of the universe. It holds the soul in the majestic poise of rectitude in the orbit of truth. The faithless, are careless and reckless. The doubters waver and wander astray. But those who have full trust in the God of truth and right are as immovable as the rock of ages. They see with undimmed eyes the distant high goal, and turn neither to the right nor to the left. There is no sentiment, ethics, or philosophy that can take the place of the deep solemn thought: "There is a life that never ends; there is a great, just omnipotent Judge; and my every thought, aspiration, and act today either offends, or glorifies, the One who holds all things in the hollow of his hand." This thought of thoughts is the backbone of every great character. Well did the poet say:

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

"I know not where his islands lift
Their fronded palms in air,
I only know I can not drift
Beyond his love and care."

The Power

Faith is power. "All things are possible to those who believe." So said the greatest of all teachers. Nor are these words mere dogma. Those who really accepted them found them to be literally true. The woman who had been afflicted for twelve years was one of the noble few. When she saw Christ walking along the street, she said in her heart, "If I may but touch his garment, I shall be healed."

She touched the hem of his garment. She was instantly healed. What wrought the marvelous cure? Mark the Master's words: "Thy faith hath made thee whole."

Martha, the sister of Lazarus, had even a bigger soul. After the death of her brother, Jesus came to her home. When he appeared she exclaimed, out of the greatness of her heart: "Lord if thou hadst been here my brother had not died." Her heart was so pure, so true and so strong that she believed that if Jesus had been present when the burning fever was consuming the very vitals of her brother, the Master's word would have quenched the devouring flame. But there was in her soul even a stronger hope. For she added: "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." These are some

of the strongest words ever spoken. They came from a heart that was deep enough and big enough, to believe that one word from the Master would rob death of its prize and compel the grave to give up its tenant. What perfect trust! What marvellous hope! What bigness of soul! What could stand in the way of such deep confidence in God? No wonder the Master said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The Re-Birth of Faith

Jesus the Christ was the great teacher and exemplar of this super-faith. He bequeathed it as a priceless legacy to his trusting disciples. They handed it on to a few others. These others preserved it for a while. But, alas, these soon commenced to waver. They found it easier to trust in a relic of a real saint than to retain the real faith of a Saint. Then came the practice of wearing a metallic cross on the person. People found it easier to hold on to a cross, worn on the person than to hold on to the unseen God and his promises. The images of saints came next. Faint hearted Christians found it easier to mumble words before a metallic likeness of an apostle, than to speak trustingly, as the apostles did, to the living God. So faith dwindled and died. Superstition took its place. On its train came the darkness, ignorance and barbarism of the middle ages.

But a brighter day has followed the dark night of doubt. Faith has been reborn. In the morning of the nineteenth century, a boy with the soul of a prophet and the eyes of a seer sought God in sincere prayer for wisdom, to guide him in the search for truth. As he prayed, a pillar of light appeared above his head. Within the light stood two heavenly Beings. The one pointed to the other and said, "Joseph, this is my beloved Son, hear him."

Then the boy listened to the voice that had stilled the storm, and stayed the wave. That day a boy talked with God. That day faith was reborn. Blessed, thrice blessed, are those whose hearts have been kindled by this holy flame. Theirs is the strength of the Gods!

Toronto, Canada.

Nobody Knew and Nobody Thought

*By Wm. H. Boyle, Principal Secondary Training and Vocational Courses,
Brigham Young University*

Nobody knew and nobody thought that when Franklin Harris, at 18 years of age, came from Mexico to attend the B. Y. Academy, he, by leaps and bounds would deservedly reach one of the highest educational positions in our great state, and come into it with the confidence of a whole people. Nobody thought it was in him.

Nobody knew and nobody thought that when John A. Widtsoe as a youth beginning his high school work in the B. Y. U., by his great mental capacity, his inquiring perseverance and his love for duty and right, at middle age, would be asked to join a council of men who, under the inspiration of the Lord, shape the destinies of a great people. Nobody thought it was in him.

Nobody knew and nobody thought that Adam S. Bennion, as a youth, would, in his early manhood, be given charge of the great school system of the Church, and sway, as few men can sway, the thoughts and aspirations of a great people, influence multitudes to do good, and inspire them to climb to newer and better heights. Nobody thought it was in him.

Nobody knew and nobody thought, when G. N. Childs, as a boy came to the B. Y. A., that some day the people of the state would recognize in him the great organizer and student of educational problems and give to him the highest educational position in this great state. Nobody thought it was in him.

Nobody knew and nobody thought when the late Superintendent A. C. Nelson, as a boy from Sanpete, came to the B. Y. Academy as a student, that he should in the future be loved and honored not only by the people of Utah, but by the educators of this great nation. Nobody thought it was in him.

Nobody knew and nobody thought, when George H. Brimhall, as an ambitious youth, came to the Brigham Young Academy, that throughout all his life, he would be the mighty power for good that he has been to young men and maidens of Israel. Nobody thought it was in him.

Nobody knew and nobody thought, when Karl G. Maeser came to Provo to take charge of the B. Y. Academy, that his name would be the household word among the children of latter-day Israel. Nobody thought it was in him.

Nobody knew and nobody thought, when Brigham Young led out with the little band of pioneers, that he should become

the magic leader of the greatest home-building people of mankind.

What I have said of these eight valiant defenders of right could be said of scores of others. Little do we know and little do we think what marvelous possibilities the Creator has wrapped up in our boys and girls.

The achievements of individuals, the great deeds of the world, and the triumphs of the race have been accomplished only because of the power of purpose. They did what they did "on purpose." Purpose is not a whim, or a wish, or a dream, or an impulse. A purpose is a carefully chosen definite plan. A purpose puts the right value on things. "A purpose classifies acts and separates the sheep from the goats."

To the Brigham Young University, last September, there came a young "Mormon" from an insignificant town in Utah, 125 miles from a railroad. While the father had fulfilled a mission, he had taken charge of the home; and while he had cultivated the farm, herded the sheep, plowed the ground, and shocked the wheat, he had been looking northward toward the Brigham Young University.

When the father returned and the lad made known his plans, he was dumbfounded by the son's extravagant courage. But the father, too, had had purposes.

He came in September, 1921, to the B. Y. U. with \$27. It took \$35 to enter and \$20 a month to live. During the year \$5 monthly was sent him from home. Sticking to his purpose, he got a job. He went to school, he did more than the required work for a good student and made \$288 "on the side." Adding to this the \$27, and the \$5 sent from home, made him \$320. When he paid his tithing, \$32.20, he had left \$287.80, *and he paid his tithing*. He paid his tuition, boarded himself, bought his clothes, and paid his way home out of this \$287.80. When he reached the farm in June of this year, he had one dollar left, and "owed not any man."

This year he not only came back himself, but brought with him two sisters—three out of one big family. With them, they brought one hundred seventy-five dollars worth of honey, and these three people expect to go through school this year and finish without sending home for even \$5.

What this young man has accomplished, shows far better than any thesis, the power of purpose—the power of an ideal. This youth is a sample of many of the young men and women, who throng the halls of the most beautiful character-building, faith-promoting school in the world.

What will the future say of such as he? "Nobody knew and nobody thought it was in him."

Reserve Your Judgment

By Harold Shepherd, J. D., Acting Dean of Law School, University of Wyoming

I once heard a statement made by a man, well seasoned in the experiences of life, which impressed me at the time and which since has continued to impress me, as new experiences proved its truth. He who said it was one who had learned to appreciate the beauties of life because he had known its pains; he was happy because he had known unhappiness, and written in the lines of his face were those unmistakable characters typical of the calmness and serenity which now ruled his life.

He said, "Reserve your judgment. There will come many times in your life when the impulse of the moment will urge you to make sudden, hasty decisions—reserve your judgment." Let me finish the thought as it has appealed to me since; in all the affairs of life, think long and carefully before making decisions, for often a decision, made in ignorance, or the result of passion or prejudice, may be the turning point to the road the end of which is failure. We meet situations in life where, perhaps just a word or action done, in the heat of sudden anger, turns from us a person who longs to be our friend, and in our later lives the habit once formed may be the cause of more unhappiness than we now imagine. The words of the poem, "School thy feelings, oh, my brother, train thy warm impulsive soul," etc., express this phase of the thought beautifully. Indeed, it is true that he is to be envied, who, amidst the conflicting storms of life, can maintain self poise, self-confidence (not over-estimated), and the ability to think clearly through a problem before giving himself up to the execution of it.

We all admire the man of firm determination and action, the man who can make decisions, but our admiration for him grows just in proportion as those decisions are the result of cool, careful, preparation and clear thinking—thinking based upon knowledge rather than passion, fear or prejudice. Our greatest statesmen and our most violent anarchists have at least one thing in common: both are men of action. But the action of one is ill considered and based upon a distorted knowledge of society, the action of the other is the fruit of careful thought, openly arrived at, and well considered. Both the anarchist and the statesman make decisions; both express them forcefully, and both translate them into action, only the anarchist acts from

prejudice—he acts immediately—the statesman bases his acts upon knowledge and experience, and reserves his judgment until the proper time for speech and action has arrived. Both John Brown and the immortal Lincoln desired a common end, the liberation and the slave. Their methods of securing it differed. John Brown was executed for treason. Abraham Lincoln was immortalized. The Emancipation Proclamation was not the work of a moment, nor a decision based upon emotion, nor perhaps was it as spectacular as John Brown's raid on Harper's Ferry. Through the many years before the Civil War, Lincoln had decided to strike at slavery but he *reserved his judgment* as to how to accomplish it; and then through those agonizing days of war and those historic cabinet meetings, ruled by passions, prejudice and jealousy, Lincoln still reserved his judgment but when the Emancipation Proclamation *was* born it had the strength that could come only from such parentage.

The great demand of the world today is for men and women, who, not blinded by passion or deceived by flattery and praise, can calmly and logically think out a situation and then give themselves whole heartedly to its complete execution. Prejudices should be shunned, for they are founded not in reason, but rather are the offspring of passion, ignorance and an unwillingness to enlarge our experiences. Toleration is the opposite of prejudice and egotism, an index to a liberal education, and an indispensable prerequisite to the *reservation of judgment*. Toleration means a willingness to listen to the views of our associates with an open mind, and is as much a mark of fair play and good sportsmanship as is ever exhibited on the atheletic field. Toleration for the views, ideals and ambitions of others is a frank admission that all the experiences and wisdom of the world are not locked up in our own little self; it admits that there is much good in our fellow man, if we are only big enough to see and recognize it. When men become intolerant they become selfish, their lives become dwarfed and they not only shut out of their lives the bright sunshine that others radiate, but they eliminate any possibility of that mature deliberation which is the surest indication that *judgment is being reserved*. Thus, does an intolerant man build around himself prison walls as dark and unyielding to the gentler influences of life as the walls of stone and iron that confine our most hardened criminals. An institution, or nation, too, may become intolerant and fail to reserve its judgment, by imagining that all good is for all time contained in it. This is a sure sign of retrogression, for "intolerance and prejudice never bred anything but ignorance and superstition, and ignorance and superstition are not ground upon which men and women can

thrive." Witness medieval Europe under the bonds of an intolerant church, China and Japan for centuries in the chains of their own aloofness and isolation.

The world has, perhaps, never known such great problems of reconstruction as it faces today, nor perhaps, have there ever been such extreme remedies advocated by such extreme individuals for their solution. The struggle between capital and labor is made more serious because of a class of extreme capitalists, who would so completely exploit labor; and labor leaders who are so violent and radical that, in securing their ends, they would destroy the very fabric of our industrial system. The struggle between conservative democratic government and anarchy is made serious by the fact that on the one side there are those so reactionary that, if given full power, they would again reduce the world to a condition of serfdom and free; while there are others so extreme that they would pervert freedom, by making it an excuse for license, even to the extent of destroying our social and moral fabric.

Problems like these can be solved only by men and women who can appreciate the viewpoint of both sides. Their decisions when made must be based upon knowledge of facts and experiences or, in a word, upon a sound education. They must be men and women who can reserve their judgment until the proper time for speaking and action has come.

Our Prophet Dear

Oh, thou, the chosen one of God,
To guide his people here,
May joy be thine for service done,
Our Prophet and our Seer.

As day by day thy duties call
Thee far away from home,
May peace and safety e'er attend
Thy steps where'er they roam.

May health be thine from year to year;
The Saints have need of thee,
Thy noble life, a beacon light,
Their guide shall ever be.

And even after thou art gone
Their love shall follow thee,
And thou shalt be their guiding star
Through all eternity.

Mrs. Ida R. Alldredge.

The Fallacy of Going Two Ways at Once

By Dr. George H. Brimhall, President Emeritus, Brigham Young University

The greatest responsibility that can be placed upon me is the responsibility of confidence. Reference was made here to the fact that we have some misappropriation of property in our school, and these thoughts came to my mind. It was not a case of a man getting in backward, or walking backward. It was a case of a man going in two directions at the same time. I was driving a buggy up Spanish Fork canyon years ago. By my side sat my boy. A freight train came thundering along and we speeded up the team for the purpose of enjoying the accompaniment of the great moving mass.

The boy spoke up, saying, "Pa, look!"

I said, "What do you see?"

"A fellow going in two directions at the same time!"

I looked, and sure enough there was a man on the top of the train running toward the rear. He was traveling west and the train was going east; but he was making progress in both directions. The boy had heard me say that people could not go in two directions at the same time, and he found evidence against my assertion. I said, "Well, what's going to happen?"

"He will have to stop or be dumped off."

And then we had a little talk about it—talked of the dump-off. That was the notice given by our president when he spoke:—stop going in a direction opposite to that of our school, because it is in the direction of an up-grade, a bigger, better school, and the man or woman, boy or girl, who expects not to be dumped off must be going in the direction of a better student, a bigger student.

The same thing holds good with my country. I am in the great and glorious government of the United States, and it is moving toward greater liberty, more magnificent achievement, better laws. It is becoming an institution noted for law, a center of liberty-giving laws, centers where lawlessness must not supercede law by pursuing the course of seeking the nullification of a law instead of seeking a correction of wrong through amendment or repeal. If I am not in harmony I am going in the opposite direction from that of my country. My country is America forward, but my conduct would be America backward.

The same would hold true with my Church. A person standing on a hill and viewing our good works as a Church is glorifying our Father which is in heaven. If my inner life, my private life, my public career, is not in the direction of my

Church; if I am not a good man, if I am not a tithe-paying man, as my Judge is a great giver, I am not going *with* the Church but am being carried *by* the Church, and inevitably and finally must be dumped off.

So it carries all the way through life. Go in the direction of the institution, the family, the country, or be dumped off.
Provo, Utah.

Why we Teach

By Ida Walser

“And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom, * * * Of things both in heaven and in the earth, and under the earth, things which have been, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms.”

Who could state more plainly than God our real object in teaching? Does he not state more beautifully than man that our big aim in teaching is “to prepare the minds of our neighbors and countrymen to meet the problems of this life and to so live and study that the knowledge we acquire will remain with us throughout all eternity”?


Then as teachers we teach because of the great love we have toward mankind. In order to create this love one must entirely forget “self” and work with prayer in his heart for the advancement and growth of the precious souls he is moulding and working with.

Christ, the most perfect teacher of all educators, was a living example of “Why we teach.” Did he not sacrifice his own life in order that man might be saved? Was he not teaching mankind the real way to enter the kingdom of God by his living example of humility, obedience, charity and love. If every teacher could fit his life, as did Christ, into the real object of teaching, how perfect would be our education!

In giving the parable of the ten pieces of money, Christ showed very clearly the real worth of using and developing the talents that have been given to us. Is it not our duty to develop these talents that God has given to each individual in such a way that he in return can assist in this great art of teaching?

1. To prepare the child to meet all problems in this life.
2. To so develop his talents that he, too, in time can assist in rolling on the great work.
3. Prepare him by example and teaching to enter the kingdom of heaven.

EDITORS TABLE



Greetings from the First Presidency

From the Christmas Deseret News

On this auspicious anniversary, commemorated as the natal day of the Redeemer of the World, with thanksgiving and rejoicing we send greeting, love and good will to the Latter-day Saints, and to all mankind, at home and abroad.

We pray that the season may be one of joy, and that it may so continue throughout the new year, and into the years to come.

The Saints are happy in the knowledge that the words of the ancient prophets were fulfilled in the birth of our Savior, in the meridian of time: "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath a great light shined. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." (Isaiah 9: 2, 6, 7.)

In this further knowledge we also rejoice, that we who live in the later times have not been forgotten.

As a presidency we appreciate, and thank you for your willing co-operation and devoted assistance in carrying on the work of the Lord.

We pray God our Heavenly Father that His peace may abide with you, and His Spirit enlighten all. We pray that the Lord may bless you in your homes, in your fields, that they may produce in their strength, in your flocks and herds that they may prosper. May the blessing of the Lord be with you as husbands and wives, parents and children, that faith may increase, and good works be manifest in your lives. Let us not forget the obligation which rests upon us to render allegiance

and service to the Lord, and that acceptable service to Him cannot be rendered without service to our fellow man.

And so, on this happy day we extend to you, our brethren and sisters, fellow workers in the cause for which the Master lived, and for which He gave His life, our cordial greetings, and our blessing, that in this time of turmoil and confusion, which prevails in the world, you may find peace to your souls, with the assurance that the purposes of the Almighty will be accomplished, Christ's Kingdom be established, and the will of the Father be done upon Earth, as it is done in Heaven.

Heber J. Grant,

Charles W. Penrose,

A. W. Ivins,

First Presidency.

Salt Lake City, Utah, December, 1922

New Year's Greetings

At the beginning of a New Year we congratulate the stake and ward officers of the Young Men's Mutual Improvement Associations of the Church on the present favorable prospects that generally obtain among our associations. They were never in a better condition in the history of the Church.

While this is the general condition, still they are far from being what we would like to see our organizations become.

We trust that your vision of future work to be done will enable you to see every boy of mutual age in your ward as a possible asset, that you will not be content simply to take care of those who come to your meetings; but that you will keep in mind those who do not come. Make definite assignments of various faithful men and boys to work with those who are not yet in the fold. You are not only to instruct those who come; but since to the Mutuals has been given the task to become the rescue mission of the Church for young men, ours is a mighty responsibility.

All engaged in such an undertaking, to be successful, must feel that there is nothing on earth of equal value with a human soul. Our heavenly Father, who knows the full value of things, says that "the worth of souls is great in his sight," and that if we should labor all our lives and succeed in bringing to him only one, great will be our joy with that one soul. He has said that the thing that would be of the most worth unto us is to

"bring souls unto him." If we are convinced that this is true and that the Mutual Improvement method is one of the best plans that has ever been devised by inspired men to accomplish this thing, then with a heart overflowing with love for these boys, who would not engage with all his might, mind, and strength, in such a profitable undertaking! Profitable to those of us who do the work, because we will never lose our investment, and it will pay us eternal dividends and how profitable it is to those whom we win to Christ—how poor indeed they would be even if they gained the wealth of the whole world and lost their own souls!

Keep the vision clearly in mind that our varied program, wonderful as it is, has as its end the bringing of these boys unto Christ, establishing faith in their hearts in Him, and keeping them clean from the sins of the world.

Will you not invest to the limit, in such an undertaking? You have the capital required, and all about you are these precious investments awaiting your cooperation.

Praying the Lord to bless you with a glorious New Year, and at the end a bountiful harvest,

Your Brethren,

George Albert Smith,

Richard R. Lyman,

Melvin J. Ballard,

General Suptcy. Y. M. M. I. A.

Messages from the Missions

New President Northern States Mission

Announcement was made in the *Deseret News* on December 15, that Dr. John H. Taylor, Field Secretary Y. M. M. I. A., had been called to succeed Elder Winslow Farr Smith, as president of the Northern States Mission.

The Work at Syracuse

We are informed by Rulon Nuttall, that last year the missionary work in Syracuse, New York, was opened, and at present there are many friends who are listening to the message delivered by the elders. A Mutual Improvement Association is not yet organized, but the elders are taking up the Mutual lessons bi-monthly at their Bible study class, and the students enjoy them very much. The lessons, besides, are aiding the elders in teaching the gospel to investigators and friends. Many are heeding the call to repentance, and are overjoyed when they find the true plan of salvation as delivered by the elders. "We are very close to the birth place of 'Mormonism' and there has been a very deep-rooted prejudice through this part of the country, which is now gradually dying away. The Lord is certainly blessing our efforts."

Steady Progress in Newcastle

The Newcastle semi-annual conference (British mission) held October 8, 1922, was one of the most successful of its kind ever held. There were in attendance, Elder Wm. A. and Sister Annie H. Morton, from Liverpool; President G. Osmond Hyde, of the Hull conference; President James T. Palmer, and all the traveling elders of the Newcastle conference, and Elder Ralph S. Gray, of the Leeds conference. All sessions were well attended by Saints and investigators, and a rich portion of the Spirit of the Lord was present. The work is steadily advancing here, and we are all enjoying it.



Those on the photo are: Back row, left to right: Ralph S. Gray, Salt Lake City; Rodney D. Price, Phoenix, Arizona; John Black, Montpelier, Idaho; John M. Jones, Salt Lake City; Joseph J. Brown, Payson; Charles W. Spierman, Logan, Utah; Thomas Dinsdale, local. Middle row; William M. Harris, Evanston, Wyoming; Ezra T. Benson, Whitney, Idaho, conference clerk; Annie H. and William A. Morton, Salt Lake City, Liverpool office; James T. Palmer, Morgan, Utah, conference president, Newcastle; G. Osmond Hyde, Downey, Idaho, president of Hull conference. Front row: Thomas V. Phillips, Springville; John B. Fowers, Provo; William E. White, Beaver; Russell B. Hodgson, Salt Lake City, and Robert E. Finch, Goshen, Utah.—*James T. Palmer*, President of the Newcastle conference.

Improvements on Church Building and Progress in Pueblo

Elder Vernal Twede, Pueblo, Colorado, reports that the elders are laboring hard to complete the new addition to the meetinghouse in Pueblo, and that the Sunday school attendance has increased so that it has necessitated the erection of two new class rooms. Due to the untiring efforts of Elder Newell Kelsey, who presides over the Pueblo branch, many beneficial improvements in the matter of conveniences have been made in the

meetinghouse. The branch is in a thriving condition. A Sunday school was recently organized in Canon City. Colorado Springs is a very promising field. Here many new homes have been opened for cottage meetings. He proceeds: "There is little prejudice here, but the feeling of cool indifference is our worst enemy. Every elder has done some country work during the past summer, traveling without purse or scrip. Many *Books of Mormon* have been sold. It is inspiring to note that in general throughout the whole Church, with its many branches, the present day always finds the work at its height, in power and splendor, thus fulfilling the prophecy of Daniel, 2:44."



Missionaries, back row, left to right: Melvin E. Christisen, Joseph M. Sherwood, Clarence H. East, Junius L. Crowther, A. Bardell Larsen, Owen H. Martin, Frederic Giles, mission secretary; Thomas R. Harper. Middle row: Franklin C. Hansen, Alice Kirkham, Leah McKell, Minnie Knight, visiting from Denver; Thelma Goodwin, Effie Hilton, Vernal Twede, incoming conference president. Front row: J. B. Porter, visitor; C. Stewart Mason, outgoing conference president; John M. Knight, mission president; Florence B. Knight, president of Relief Society of Western States mission; Newel Kelsey, president Pueblo branch; Andrew Hood, visitor from Denver conference.

A Child Healed

President L. W. Doxey, Fort Worth, Texas, of the Central States mission, November 15: "The missionaries here rejoice in the many glorious privileges and blessings witnessed in their travels to further the Lord's work. We have a testimony that the Lord is blessing his children in these days as in days of old. This has been realized here of late during the present prevalence of a fever spreading through the country. The child of a family afflicted with this fever was given up to die by two attending physicians. That night the elders were called and administered to the child and prayed for it, that it might be restored to health. The next morning, to the surprise of the physicians and neighbors, the boy was feeling well and on the rapid road to recovery. This is but one instance of many. Many hearts have been softened, and a number of people have been received into the Church by baptism. Others have expressed themselves as desiring to follow in the near future."



Missionaries, left to right, top row: Ada Smith, C. Guy Mallory, outgoing president North Texas conference; G. B. Done, president East Texas conference; L. W. Doxey, president North Texas conference; A. B. Smith, John Longden, L. E. Sheek, Leah Burch. Bottom row: W. R. Nelson, W. E. Buck, S. O. Bennion, president Central States mission; C. L. Wright, D. T. Midgley.

A Nottingham Parson on the Rampage

A goodly number of strangers and investigators were treated to a spiritual feast at the Nottingham conference, Nov. 12. A little incident occurred at the afternoon session. When the meeting was about half over, a Nottingham Baptist minister, followed by several men, came in and tramped half way around the hall, making a great deal of confusion. Elder William A. Morton, who was addressing the congregation, stopped speaking, waiting for them to locate seats. The minister blatantly called out: "Go on, mister. Never mind us." Elder Morton reminded him that we had rented the hall and were holding a religious service, and that *gentlemen* knew how to keep order and others would be forced to. The parson then called out something about Joseph Smith, and the speaker asked for someone to call an officer. There was no more disturbance until after meeting was dismissed, when the "reverend gentleman" shouted out a few accusations, but when his good character was challenged by a few members of the congregation who have known him for many years, he left the building and his gang followed after him like whipped pups. He then published a statement in three of the newspapers that we know of, throughout the country, to the effect that he had taken possession of the conference and when he made certain accusations the elders all slipped out the back door. The *Sunday Illustrated*, a London paper, had large posters stuck up all over Nottingham and in front of most of the news stands on Sunday morning. They read: "Nottingham Parson Routs Mormons." We have been unable to get any of the papers to publish a denial for us but some of the directors of the Corn Exchange, where we held the conference, are taking the matter up

and say they won't let it drop until these papers make a public denial.

The press and movies are beginning to advertise our cause a little more now. The election excitement is now over so we are looking for some real publicity. Two of the elders attempted to give out tracts in front of a show house where they were playing "Married to a Mormon," and it caused quite a rumpus. Last Monday night we attempted to hold our usual open air meeting on the market, and we were run off by a crowd of several hundred. Two of the elders were pursued up Market street, and the mob kept shouting and throwing small pebbles or corn. The elders caught a tram car and escaped. One of them was struck just above the left eye by an angry man but was not badly hurt.

This was rather a tragic conclusion to our open air meetings which have been a great success during the summer and fall months. We have made many friends, and the attendance at our hall meetings has been more than doubled. We have about a dozen in the conference who are ready for baptism, but we are up against it, for a place to perform the ordinance. We have been refused the use of the baths where we have previously held our baptisms, but we know the way will be opened up in the near future.

We certainly appreciate the *Era*. It is a great help to us in our missionary work and stimulates us to put forth greater efforts. May it always be a success is the wish of your brother.—A. Walter Stevenson.



Elders and Lady Missonary of the Nottingham Conference, November, 1922: Front row, William M. Oswald, George S. Taylor, Jr., Elder R. Curtis, Salt Lake City. Middle row: J. Fred Pingree, Mission Office, Salt Lake City; A Walker Stevenson, conference clerk; Joseph E. Wright, conference president; Katherine G. Wright, Ogden; William A. Morton, associate editor of *Millennial Star*, Salt Lake City; Fred D. Maughan, Wellsville. Back row, William Hunt, Plain City; J. Howard Valentine, Brigham City; McCracken Smith, Leeds conference, San Francisco, Calif.; Gordon W. Mathis, Hull conference, St. George, Utah; Grant P. Geddes, Leeds conference, Banida, Idaho; J. Max Toolson, Smithfield.

Semi-Annual Conference of Pomerine, Arizona

Elder Leroi M. Doney, Pomerene, Arizona, November 14, reports the semi-annual conference, held there, November 10-12, under the direction of President M. A. Condie. President Joseph W. McMurrin and other officers of the California mission were in attendance, with heads of departments of the auxiliary organization, and a number of the traveling elders of the Arizona conference, with large representations from the Southern Arizona branches. A spirited priesthood meeting was held on Friday afternoon, and in the evening an educational lecture was given by Superintendent Gustive O. Larsen on the "History of the Church," illustrated by stereopticon pictures. On Saturday morning the elders and branch presidents spoke, and in the afternoon, the Relief Society held a well attended meeting. In the evening a light drama was staged by the Pomerene choir. On Sunday three sessions were held, the house being filled to its limit, there being some 1,200 people in attendance during the three sessions. The residents of Pomerene entertained the visitors royally, and an enjoyable farewell entertainment was given the elders before leaving for their various places of labor.

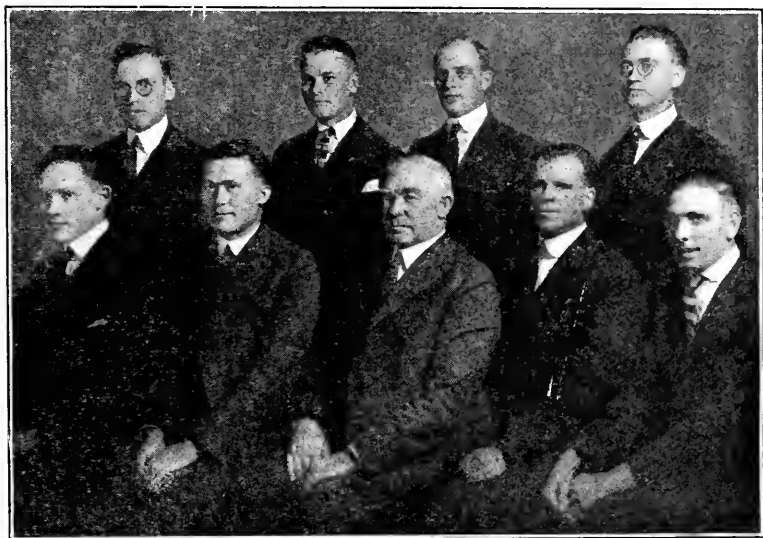


Elders left to right, front row: Peter Allen, Charlotte Star, Margaret K. Miller, President Joseph W. McMurrin, Conference President M. A. Condie, Superintendent Gustive O. Larsen of the M. I. A.; Mission Secretary R. C. White. Back row: Wallace Thompson, Ray Blackburn, D. L. Bayless, L. M. Doney, S. M. Price, J. M. Harvey, A. Shreiner, Grace Sheever, Ruth Tanner, T. E. Reece, M. B. Child, and J. F. Robinson.

Ten Added to the Church in San Luis Conference

The missionaries of the San Luis conference, A. Stanton Mason, president, Alamosa, Colorado, Western States mission, held their general fall conference on October 27, 28 and 29, in Durango, Colorado. Five splendid, inspiring, well attended sessions were held, in which the elders delivered addresses on the various principles of the gospel. President John M. Knight was in attendance and spoke with power on fundamental differences between Latter-day Saints and other Christians and the power of God as manifested in our present day and age. During the month following the fall conference an excellent start was made on their winter's work. In November two baptismal services were held at Pagosa Springs at which

ten new members were added to the Church. A Sunday school will soon be organized here. The work in the conference is progressing. The elders are now firmly established in their winter fields of labor. Several places have been visited recently by the elders, some of them being Santa Fe, Las Vegas, Clovis, New Mexico; Monte Vista and Bayfield, Colorado. In many of these places a sincere interest in the gospel has been manifested by the people, and the results have been encouraging.—From a report by *Caroline M. Adams*, mission stenographer.

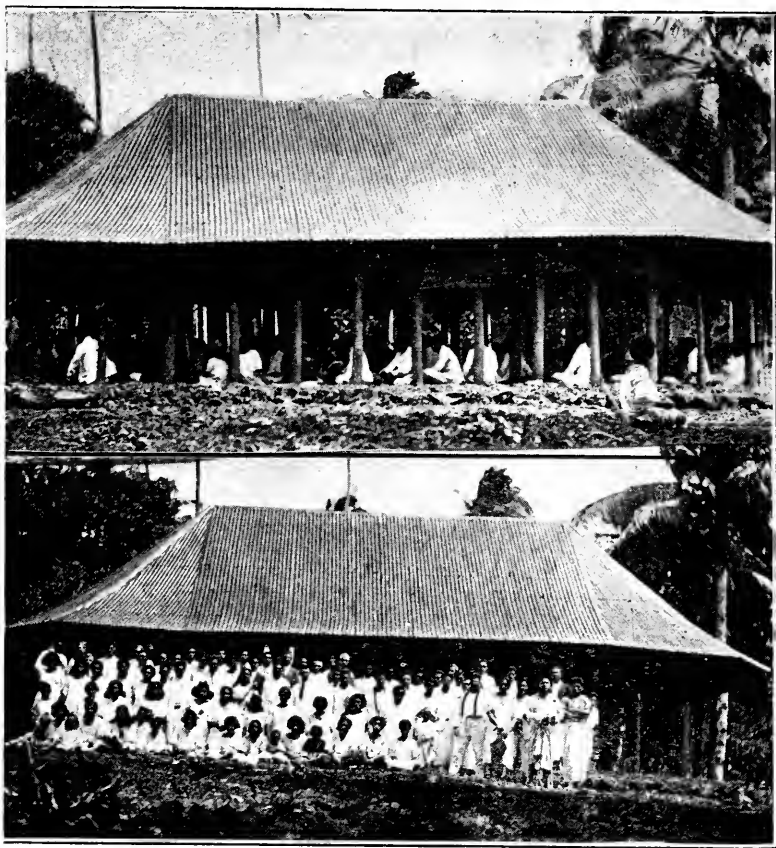


Elders left to right, top row: C. J. Yearsley, L. J. Cummings, Lee M. Hatch, J. H. Howell. Bottom row: R. H. Stuart, A. S. Mason, President John M. Knight, G. P. Roundy, T. H. Murphy.

Dedication of the Tuana'i Church, Samoa

"Just a paragraph as to a distinctive event in this mission—one of several we hope to repeat in due time. It consisted of the dedication of a new church building at the place mentioned above. Tuana'i is a lively little branch situated about eight miles west of Apia, and was only opened last year. We have the 'Pulenuu,' or village magistrate, who is the leading man of each village, as our head member there. For several months the Saints, with Elder Aulelio, have been quietly at work erecting their house of worship. We conceived the idea that a native-style building, cheap, cool, airy and thoroughly serviceable and well-appearing, would be just right for their needs. The result may be noted from the illustration. The structure is forty by twenty-four feet, and will seat a hundred fifty people. It was filled the day of its dedication last month. From Sauniatu there attended, by invitation, the entire brass band of twenty-eight, part of the school girls and boys, and heads of families, while other missionaries, white and Samoan, were also invited. A great feast of both the spiritual and temporal resulted, and all who attended pronounced it a perfect occasion of the kind. The Spirit of the Lord was richly poured out upon the gather-

ing, and the discourses were impressive. The writer offered the prayer. The white elders, also Sister Adams and children, as well as some of the Saints, were carried to and from the exercises in the two cars of Brother



Top: Tuana'i church native, and congregation seated inside. Day of dedication. Bottom: Tuana'i native church and group attending its dedication.

John Ah Mu, without charge, of course, as is his custom. In the evening the Sauniatu school and band gave a program before a big audience, the chiefs and most of the villagers not of us turning out. Thus one more step has been taken along the line of advancement and in adding to the effectiveness and prestige of the Lord's work in Samoa.—*John Q. Adams*, Mission President, Samoa.

Change of Presidents in the Swedish Mission

Isaac P. Thunell of Sugar House, Granite stake of Zion, who has presided over the Swedish mission, was honorably released on the 10th of November, 1922; and Elder Gideon N. Hulterstrom succeeded him as president of this mission.

Antagonism and Prejudice Allayed

Herewith is a picture of the missionaries laboring at Fargo, North Dakota. From left to right: Owen M. Hale, Elvin O. Russell, J. Edgar



Birch and Cloyd L. Hansen. We experience great pleasure in the promulgation of the restored gospel, and many incidents occur daily to greatly strengthen our testimonies. Elders Hale and Hansen are comparatively new in the field, while Elders Birch and Russell have labored over two years in the service of the Master. During that time much antagonism and prejudice have been removed and the future promises many bright possibilities. We send greetings to our fellow-laborers, and pray earnestly for the advancement of the cause we all love so dearly.—*Edgar Birch*, Conference President of North Dakota.

God's Pardon

When mortals fear of God's forgiving
All the many sins they've done,
If they truly are repentant,
He will pardon every one;
Just the same as mother pardoned,
As we hark back through the years,
When we told of our transgressions,
As she kissed away the tears.

*Delta, Utah**H. L. Johnston*

PRIESTHOOD QUORUMS' TABLE

Priesthood Council Conference

The First Presidency of the Church have authorized a priesthood council convention to be held on Saturday morning, in each stake of Zion, at the regular quarterly two-day conferences held during the months of January, February and March. A general meeting for all of the priesthood, both the Melchizedek and Aaronic, will be held at 9:30, and separate sessions of the quorums at 10:30 o'clock. The meetings are especially designed for quorum officers and teachers, but all members of the quorums are invited and urged to be present. The stake presidents will preside over the meetings, and make the necessary arrangements for rooms to meet in, select leaders, and provide programs for each of the priesthood divisions, and see to other details necessary to make the meetings successful. It is a new movement that will be hailed with delight by all who hold the priesthood.

Study Course for 1923

The Essentials of Church History, by Joseph Fielding Smith, of the Council of the Twelve, will be used as a text book for the Melchizedek Priesthood; also for the Priests of the Lesser Priesthood. This book is on sale at the Deseret Book Company, Salt Lake City.

The following instructions to presidents of stakes and bishops of wards have been sent out by the Presiding Bishopric under date of December 13, and gives information on the course for the deacons and teachers for 1923:

Dear Brethren:—Outlines for the Lesser Priesthood are now being printed and will be ready for distribution through the Deseret Book Company, within the next two weeks. Outlines for the Deacons' quorums will cost 10c each, and for the Teachers' quorums, 20c each. Cash should accompany each order. The Priests, for the year 1923, will continue the study of *Essentials in Church History*.

During the past year, no doubt you have had in use in your ward the Aaronic Priesthood class record, and you have paid particular attention to the instructions and suggestions for the proper conduct of Lesser Priesthood classes and quorums. Promotions in the Priesthood should be based on the labors of the candidate, and if the record has been properly kept it will not be difficult for you to determine how faithful the members have been. Many times young men become careless and indifferent because of not having labors to perform. Upon the bishop, acting as the president of the Lesser Priesthood, is placed the responsibility of assigning these duties.

In the preparation and study of the courses assigned for the year 1923, it should be kept in mind that the great object is, to prepare young men to perform the duties their office requires. Those in charge of this work should not be content to make an assignment of lessons, nor to review the lesson during the class period, but some definite assignment of work to be performed during the week should also be made, and a report on this work given at the following meeting.

We are anxious that every possible effort be made to encourage young

men in this work. We appreciate your labors in the past, and sincerely hope the work of the Lesser Priesthood quorums will receive careful attention during the coming year, and that the results will be in every way satisfactory.

Books

A new book, just out of the press and printed in the Danish language, is a memorial edition of C. C. A. Christensen's *Poems and Essays*, containing also a short biography of his life. The contents have been compiled and edited by John S. Hansen, editor of *Bikuben*. The nearly 400 pages of the book are classified into four divisions, the first being Religious Hymns and Songs, many of them contained in the Danish L. D. S. hymn book; the second, Gospel Essays; the third, Occasional Poems; the fourth, Humorous Poetical Writings, and the fifth, the author's biography. Elder Christensen was one of the pioneer preachers of the gospel in the Scandinavian countries, and was well known among the Latter-day Saints everywhere. He joined the Church in Norway on the 26th of September, 1850, and died in Ephraim, Sanpete county, the home town of his adopted country, on the 3rd of July, 1912. As a missionary, artist, and writer, he ranks with the first among the Latter-day Saints in the three Scandinavian countries. The new book contains one hundred of his poems and miscellaneous writings. To Elder Hansen great credit is due for efficient work accomplished in the selection, classification, compilation and presentation of this respected author's literary work. He who has not undertaken a similar task can scarcely realize the value of it, nor the labor necessary in its performance. A book of this character is a monument of greater worth to the author than one of marble or granite, and we have no doubt that if Elder Christensen could have chosen between them he would have selected the book that Elder Hansen had so laboriously and well presented in preference to a monument of stone. Every Latter-day Saint home where the Danish language can be read or understood should have a copy of this work. It may be obtained from *Bikuben*, Salt Lake City, Utah. Price \$2.

In the Heart of Things

I stoop beside the garden path—
 'Tis a scarred little rose which doth bloom;
 Though called by the sallowness it hath,
 I am held by its sweet perfume.

I halt beneath a forest oak—
 'Tis an ill little bird on the bough;
 Though called by raggedy weathered cloak
 I am held by his song, somehow.

I bend upon the way of life—
 'Tis the dark little soul that I bless;
 Though called by pitiful marks of strife,
 I am held by his godliness.

Wailuku, Maui, T. H.

Ora Haven Barlow



Monthly Message to the "M" Men

Loyalty

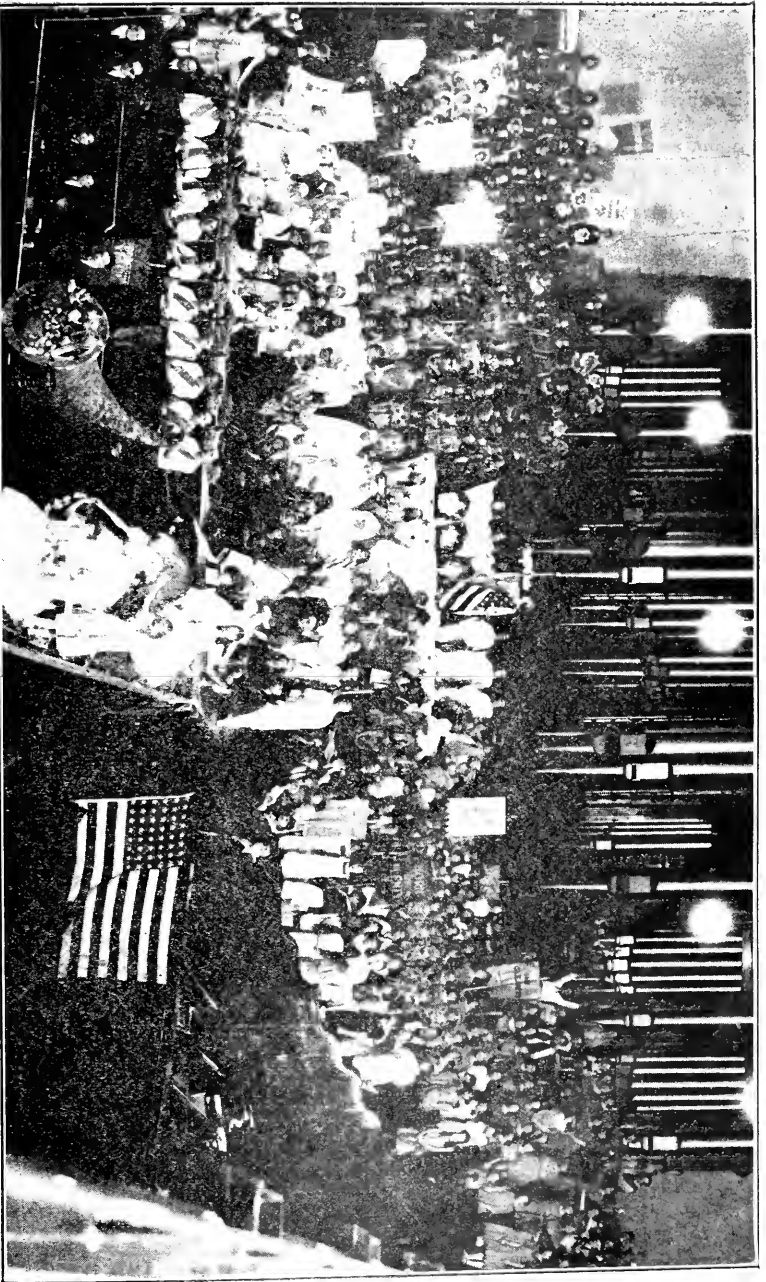
By Thomas A. Beal, Member of the General Board

The longer one lives and the more experience one has, the more one comes to see the value of loyalty. It is no uncommon occurrence to hear persons speak ill of this one or that one; of this institution or that institution; of this political party or that political party; of this country or that country; but seldom does one hear people take any special pains to speak well of *every* body and *every* thing. Young men, cultivate the habit of believing good of people rather than ill. If you make a practice of looking at the better side of life, at the pleasant things in the world, it won't be long until life will come to mean much more to you. Do not infer from this that one should overlook evil or countenance it in any way, but what one should do is to realize the importance of getting into the habit of practicing loyalty to ones fellow man, to one's institution, to one's church, to one's country, and to one's God.

The Latter-day Saints as a people are believers. They are not doubting Thomases. Did you ever stop to think that the Articles of Faith all begin with "We believe" except the eleventh article? One of the fundamental doctrines of the Church is loyalty, and loyalty means "Belief in." No one can be loyal to something he does not believe in. One who professes loyalty to a thing he does not believe in is hypocritical. This does not mean, however, that one cannot think for himself. If we should follow advice blindly there would be no progress. But confidence, judgment and loyalty should be taught.

Loyalty means a spirit of god will *i. e.*, where there is loyalty there is co-operation, and unless there is loyalty in an institution, unless there is *esprit de corps*, permanent success is almost impossible. Individuals are rarely successful unless they show loyalty to their employers, to those with whom they work and associate. What the world needs more than anything else nowadays is to work up a spirit of co-operation and team work. Nothing is gained by divided loyalty. Unity is what is wanted. In union there is strength, and union means co-operation, and co-operation means loyalty. Those who practice the art of cultivating good will and loyalty will receive gratifying success.

If the "M" men wish to get the most out of the Improvement work, they can do so only by co-operation and loyalty. Not only loyalty to those who are called to preside as officers, but loyalty to the cause. Brigham Young was aware of the value of co-operation when he advised his people to be loyal to the leaders, to the Church, and to co-operate in their work. He realized the importance of unity, of good will, and the result has been an almost perfect organization. Young men, "M" men, by your loyalty and co operation and willingness to serve, make of your work everything for which it was intended,



Granite Stake Sunday School Pageant Held on November 26, Salt Lake Tabernacle

The Pageant Called "The Harvest of Truth," or "The Triumph of Righteousness"

Was given under the direction of Professor E. H. Eastmond of the Brigham Young University, Art Department. Eleven hundred men, women and children took part in the grand spectacle staged by the Granite stake Sunday schools, under direction of Superintendent Thomas E. Towler. The building was filled on Sunday morning to its full capacity, every seat being taken and many standing in the aisles on the sides of the building, the main aisles being used for extensive processions, adding to the magnitude of the production. The theme of the pageant is that all who have "eyes to see" and "hearts to comprehend" must be impressed with a glorious outpouring of truth and light that has come in our day. The seeds of truth sown in all past dispensations have brought fruit in this, the greatest of them all, the dispensation of the fulness of times. Prophets have foretold this day, poets sung of it, and angel messengers brought the keys and truths of their dispensations to ours. Inspired inventors and scientists have harnessed steam, electricity and gasoline, that the message of truth might be speeded to the ends of the earth. Thus in our day comes the harvest of truth. Our worthy progenitors have embraced and thus far advanced this "marvelous work and a wonder." While Professor Eastmond wrote the pageant and designed the costumes, a strong committee from the Granite stake Sunday School Board helped to develop the theme and carried out the ideas of the scenario, and several local poetic writers of the Granite stake provided the recitative pieces.

"Lest We Forget"

Of course, it is late, and it has been said before; but we believe that a number of our stake superintendents and officers will accept the following suggestions with good grace and will be determined to make use of them, where this has not already been done; and there are some wards and stakes where it has not been done. You may think that there is a big lot of work to do, but if you stop to consider for a moment, you will conclude that it isn't so difficult, for every ward and every stake is well organized, and every committee is up and doing. Willing hands make labor light, hence these suggestions at this late date:

1. *Make a complete and thorough canvass for subscriptions for the best magazine in the world for young men—The Improvement Era.*

2. *Collect 100% of the M. I. A. fund. Make a real effort, and collect the full amount. Put your stake in the front ranks in the securing of life memberships. You can do it, notwithstanding the farmer's income is but little. There is always a man here and there who has \$5 for a glorious cause.*

3. *Make a thorough distribution of manuals. A duck hunter cannot kill ducks without a gun, neither can a mutual worker get his lessons without a manual.*

4. *Organize your forces completely in every ward for the big drive for membership. Bear in mind the fact that we are all working for the 50,000 goal spoken of by superintendent Richard R. Lyman at the October convention. You have made your plans. Now, without doubt, you will work them out.*

5. *See that your monthly activity program is put on in good, lively style. The young people are awake and like to do things.*

6. *Kindly ask the class leaders to bear in mind that they have a golden opportunity to do good work this year, with the splendid manuals they*

have, if they will stimulate the members of their class by first class preparation.

7. *Do not in any way neglect the work of the "M" men and the scouts.*

A Word to Secretaries

It is the business of the stake and ward Y. M. M. I. A. secretaries to make out the efficiency reports each month. They have been selected to carry out this work in the organization. Each secretary should take to heart the motto: "They depend upon me, I will be there." It is a part of Mutual Improvement work to teach dependability, and if officers are asked to do anything and they consent to it, and do not do it, they are breaking their promise, a very serious thing in life. The young people should be taught to be dependable and to do what they promise. It is a simple thing for secretaries of the organizations to make report to the proper officers, and they should be made to understand that it is a breach of confidence and a very serious offence to fail in their duty in this respect. The General Board are depending upon them to do this work. Their attention should be called to this matter and they should be asked earnestly to keep their promises and see to it that their associations are reported promptly by the first of each month to the stake secretary, so that he may get their reports compiled and sent to the General Secretary no later than the 10th of each month hereafter.—A

Visit the Big Bridges

Howard D. Roberts, of Blanding, Utah, San Juan stake, reports that on Friday, September 16, the boy scouts of Blanding started out on a trip to the great natural bridges of San Juan county. There were in the party 32 boy scouts, including Scoutmaster Zeke Johnson. The guides, Mr. Shurtliff and Mr. Mefster, were to take moving pictures of the party, and the most interesting scenes of the trail. There were 42 members altogether in the party, which was provided with 42 riding horses and 17 pack horses, making a long party, "as we were strung out in single file along the trail. We camped at Kigalia the first night, a forest station 25 miles from Blanding. Here we sang and related campfire stories. On Saturday morning after cleaning up the camp ground and putting out the fire, saddling and packing horses, we started again. After 15 miles travel over a rough trail we beheld the Edwin bridge, and we all agreed that seeing that bridge was well worth the trip. But the greatest sight was yet to come, for the Edwin bridge doesn't compare with the Augusta in size and grandeur. The Edwin measures 111 feet high and spans 200 feet; while the Augusta measures 209 feet in height and spans 265 feet. On Saturday night we camped under the Caroline bridge, 5 miles beyond the Edwin, where we spent the evening in close contests and games. On Sunday we arrived at the Augusta bridge which is about 2 miles beyond the Caroline. We spent the day taking pictures and exploring ancient ruins which are numerous in that vicinity. We returned to camp to enjoy a hearty supper and evening devotional exercises, stories and singing. On Monday we returned home and arrived in Blanding on Tuesday afternoon, rejoicing over the success of our trip."

Average Attendance Unequalled

The efficiency report for the San Juan stake for November, sent us by Superintendent Leland W. Redd and Secretary Guy R. Hurst, makes a very good showing for that stake. The scout division is low, but they expect to have at least two more troops registered soon. The secretary calls attention to the La Sal ward, a scattered district where their enrollment was 22 and their average attendance 21, for the month of November. Most of

the people live on ranches and come long distances by team or on horseback for meetings, and therefore, should have special credit for the splendid showing in that ward.

Y. M. M. I. A. Statistical Report, November, 1922

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Bear River	509	13	10	68	177	90	105	440	88	82	58	54	282
Box Elder	754	13	12	99	270	150	225	744	73	185	105	149	512
Cache	520	8	8	80	73	124	229	506	62	57	74	100	313
Carbon	360	9	5	34	100	63	71	268	29	53	34	42	158
Cottonwood	789	12	11	99	94	140	227	560	69	42	82	154	347
Deseret	399	11	8	56	120	94	109	379	38	57	47	69	211
Emery	555	8	5	34	60	113	117	324	32	43	82	101	258
Ensign	943	7	7	57	111	132	211	511	52	56	67	164	339
Garfield	250	8	2	...	...	76	49	125	...	...	...	27	67
Granite	1794	16	16	169	215	252	520	1156	131	131	177	381	806
Hyrum	500	10	10	88	135	126	179	528	65	97	80	102	344
Logan	1148	11	11	92	191	221	361	865	81	108	165	268	622
Morgan	185	9	8	49	65	69	105	288	36	58	33	81	208
Mt. Ogden	378	6	6	49	67	104	177	379	45	44	73	121	283
Nebo	912	15	5	38	82	46	115	281	28	61	41	78	208
No. Davis	423	8	8	64	88	92	138	382	45	46	49	85	225
No. Sanpete	850	13	9	75	90	138	200	503	40	50	87	138	315
No. Sevier	154	6	6	40	68	48	62	218	36	55	34	54	179
No. Weber	644	17	16	95	64	188	179	526	71	35	99	116	321
Ogden	750	10	10	81	72	200	233	586	66	42	126	133	367
Pioneer	890	13	13	84	140	239	314	777	83	96	111	216	506
Roosevelt	342	11	11	85	104	71	112	372	61	60	43	83	247
St. George	600	15	12	95	146	167	192	600	81	105	110	142	438
Salt Lake	1067	12	11	105	150	141	291	687	85	93	67	214	459
San Juan	224	4	4	30	87	62	83	262	23	58	47	59	187
Sevier	363	6	6	52	99	104	142	397	41	66	58	91	256
So. Davis	494	8	8	64	100	163	211	538	53	53	82	134	322
So. Sanpete	734	11	7	49	77	109	88	323	40	53	67	46	201
So. Sevier	300	7	7	...	93	84	40	217	...	90	75	40	205
Summit	380	12	10	68	50	147	134	399	59	34	61	70	224
Tooele	419	11	9	59	90	75	88	312	46	50	53	53	202
Uintah	409	7	4	33	21	62	51	167	23	11	48	30	112
Wasatch	394	9	8	52	67	102	91	312	41	40	66	68	215
Wayne	200	6	5	32	7	73	47	159	16	5	46	35	102
Weber	564	8	6	48	53	97	119	317	39	26	55	87	207
Bannock	257	11	5	41	41	40	61	183	27	23	22	33	105
Bear Lake	393	11	11	58	123	110	184	475	38	62	54	115	269
Bingham	500	12	12	86	182	123	109	500	68	94	75	78	315
Blackfoot	514	13	10	78	117	95	141	431	53	69	56	69	247
Boise	330	8	8	45	102	74	80	301	35	60	41	54	190
Franklin	339	12	8	64	66	99	105	334	48	41	48	59	196
Fremont	667	13	13	125	165	216	249	755	94	117	140	177	528
Idaho	218	12	8	43	69	33	52	197	29	49	24	41	143
Lost River	126	5	5	34	57	28	33	152	...	...	...	...	...
Malad	357	13	8	62	47	164	91	364	43	44	115	73	275
Montpelier	392	12	12	87	146	95	149	477	62	81	61	96	300
Portneuf	348	12	12	78	63	95	109	345	57	45	57	77	236
Raft River	160	9	6	33	65	37	43	178	25	48	20	35	128
Rigby	575	16	7	48	48	60	55	211	34	31	44	36	145
Shelley	345	8	8	65	102	95	119	381	45	58	58	69	230
Twin Falls	204	6	3	...	25	7	33	65	...	12	5	30	47
Yellowstone	330	9	9	52	97	81	121	351	46	74	58	84	262
Alberta	345	11	11	80	147	120	147	494	68	86	84	105	343
Lethbridge	240	10	9	65	129	114	67	375	58	76	76	66	276
Maricopa	368	8	8	64	135	101	123	423	50	90	66	80	286
San Luis	210	4	4	41	48	65	60	214	38	40	60	30	168
Star Valley	334	11	10	85	72	137	111	405	61	39	78	61	239
Union	160	6	6	38	76	27	28	169	33	43	23	28	127
Young	99	5	1	9	10	14	10	43	5	5	10	10	30

Y. M. M. I. A. Efficiency Report, November, 1922

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era	Fund	Participation in M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers' Meetings or T.-T. Classes	Total
Bear River.....	10	5	9	2	10	6	5	9	8	9	69
Benson.....	6	5	7	6	7	6	3	6	6	5	57
Box Elder.....	9	9	9	7	10	6	3	8	8	9	78
Cache.....	9	9	10	10	10	5	2	9	10	8	82
Carbon.....	6	6	6	6	5	6	2	9	10	3	59
Cottonwood.....	7	7	9	9	8	7	7	7	8	7	75
Deseret.....	9	6	5	4	6	6	4	8	4	3	55
Emery.....	5	10	9	7	10	4	12	9	6	6	58
Ensign.....	6	6	9	10	10	9	10	10	10	10	90
Garfield.....	10	5	10	10	10	5	1	10	5	7	73
Granite.....	7	10	10	10	10	10	2	10	10	10	89
Hyrum.....	10	10	10	6	10	8	7	10	10	8	89
Juab.....	10	10	10	10	10	10	10	10	10	10	100
Liberty.....	8	10	10	10	10	9	8	10	10	10	95
Morgan.....	10	10	5	2	9	7	3	9	5	5	65
Mt. Ogden.....	10	10	10	10	10	8	8	10	10	7	93
Nebo.....	3	10	10	10	10	5	5	4	6	4	67
North Davis.....	9	6	9	10	10	8	7	8	10	8	85
North Sanpete.....	7	8	10	10	10	5	5	10	7	10	82
North Sevier.....	10	10	10	1	2	5	2	10	6	5	61
North Weber.....	8	8	6	3	8	5	1	8	8	7	62
Ogden.....	7	7	9	9	8	7	5	10	10	10	82
Pioneer.....	9	9	9	6	10	6	6	9	9	6	79
Roosevelt.....	10	10	10	8	10	10	10	10	9	8	95
St. George.....	10	10	8	6	8	6	4	9	5	5	71
Salt Lake.....	7	9	9	8	8	6	7	9	9	7	79
San Juan.....	10	10	10	3	10	10	4	10	10	10	87
Sevier.....	10	9	10	8	8	10	9	10	6	6	86
South Davis.....	10	9	10	5	10	8	6	10	10	9	87
South Sanpete.....	4	9	5	1	6	6	2	6	3	5	47
South Sevier.....	10	10	10	10	10	8	7	10	10	5	90
Summit.....	10	9	8	5	7	5	6	10	9	7	76
Tooele.....	7	8	5	1	7	2	3	8	6	3	50
Uintah.....	4	9	10	10	10	7	2	10	10	7	74
Wasatch.....	8	10	8	4	8	7	7	8	7	6	73
Wayne.....	8	9	7	2	8	4	4	8	3	3	53
Weber.....	6	9	10	10	10	7	3	10	8	10	83
Bannock.....	7	6	3	3	3	3	2	3	4	3	37
Bear Lake.....	10	6	9	2	8	5	6	9	8	6	69
Bingham.....	10	9	9	8	10	9	8	10	8	8	89
Blackfoot.....	9	9	7	4	8	6	6	7	10	6	72
Boise.....	9	9	9	3	10	7	3	10	10	6	76
Cassia.....	10	9	10	7	10	10	8	8	8	7	87
Franklin.....	9	5	7	6	8	6	4	7	4	3	59
Fremont.....	10	10	9	10	10	7	7	10	10	8	91
Idaho.....	9	10	7	4	7	5	5	7	6	4	64
Lost River.....	10	10	10	4	10	8	5	10	10	6	83
Malad.....	10	10	5	7	9	8	2	9	7	4	71
Montpelier.....	10	6	10	3	9	7	4	8	5	5	67
Portneuf.....	10	10	8	2	9	7	1	9	8	3	67
Raft River.....	10	10	6	1	5	4	4	7	3	2	52
Rigby.....	3	10	10	5	10	7	5	10	7	5	72
Shelley.....	10	9	10	8	10	7	5	10	10	5	84
Teton.....	9	8	9	3	6	8	4	10	6	4	67
Twin Falls.....	4	10	7	10	10	5	6	10	10	7	69
Yellowstone.....	10	8	7	5	7	5	6	9	9	4	70
Alberta.....	10	10	10	7	10	7	6	10	5	8	83
Lethbridge.....	10	10	10	10	10	9	5	10	9	10	93
Maricopa.....	10	10	10	10	10	9	8	10	10	10	97
San Luis.....	10	10	10	2	10	10	5	10	2	6	75
Star Valley.....	10	6	9	3	8	7	6	8	5	5	67
Taylor.....	10	8	10	10	10	8	6	10	9	8	89
Union.....	10	10	10	10	10	10	5	10	10	5	90
Young.....	10	10	10	10	10	5	5	5	10	10	85

PASSING EVENTS



The new British parliament convened Nov. 20. The formal opening took place on Nov. 23, when the king delivered his speech.

Congressman John I. Nolan died in San Francisco, Nov. 18, after three months' illness. He was re-elected without opposition on the 7th of that month.

Eighty-four coal miners met death, Nov. 21, in the Dolomite mine of the Woodward Iron Co., Birmingham, Alabama, as a result of a dust explosion, by which 480 men were entombed.

Martin E. Mulvey died, Nov. 20, at San Diego, Cal., after a brief illness. In 1895 he was elected a member of the Salt Lake City council and served for several years on the anti-"Mormon" platform.

Representative James R. Mann, of Illinois, died at his home in Washington, Nov. 30, of pneumonia. He was born near Bloomington, Ill., Oct. 20, 1856, and has been a member of Congress for 25 years.

War on the Ku Klux Klan was declared by Governor John M. Parker, of Louisiana, Nov. 21. The mayor of New York, Nov. 24, joined the battle ranks and ordered the police to drive the Klan out of the city.

Changes in the Stake presidency of the Garfield stake were made at the quarterly conference, Nov. 25, when Elders Allen Cameron and Thomas A. King were sustained as first and second counselors, respectively, to fill existing vacancies.

John W. Chambers, of Ogden, died in that city, Dec. 4, after a lingering illness, 68 years of age. For a number of years he has been the manager of the Consolidated Wagon & Machine Company, and a member of the high council in the Ogden stake.

Ola Wideborg, a native of Sweden, died Nov. 22, at his home in Brinton, Salt Lake Co., 82 years of age. He joined the Church when 20 years old and, after having performed a mission in his native land, emigrated to Utah, crossing the plains by ox team.

Baron Sonnino, died at Rome, Nov. 23. He was twice the prime minister of Italy during the great war. He was known as the "silent statesman," and he was satisfied with that sobriquet, if only he could, as he said, "reveal an occasional gleam of common sense."

Mrs. Sarah Jane Harwood died, Nov. 14, at the home of her daughter, Mrs. W. F. Welch, Salt Lake City, 80 years of age. She was a pioneer of 1847, having crossed the plains that year. The family located at Lehi, and Mrs. Harwood has lived there most of her life.

Fergus A. Walden, of Beaver, Utah, died there, Nov. 10, at the age of 81 years. He was a pioneer telegrapher and Indian war veteran. He was born in Sheffield, England, Dec. 2, 1840, and came to this country in 1849. In 1852 he crossed the plains with his parents, by ox team.

A new bishopric was appointed in Fairview South Ward, Nov. 19, by the presidency of the North Sanpete stake. Bishop H. P. Hansen was honorably released and Peter Sundvall, Jr., was chosen as his successor, with Elam H. Anderson, as first, and Sidney Sanderson, as second counselor.

Mrs. George T. Odell, died at her home in Salt Lake City, Nov. 22. She was born at Council Bluffs, Iowa, May 11, 1851, and came to Utah, brought here by her parents, Joshua M. Grant, and Louise M. Golay Grant. Her father was a brother of Jedediah M. Grant, the father of President Heber J. Grant.

Joseph Edwin Henrichsen, son of Soren Peter and Christina Henrichsen, a farmer of Holiday, Utah, well beloved by his neighbors and friends, died November 30, 1922. He was born in Holiday, Utah, on November 10, 1886. He was a faithful and lovable man, well respected by his friends and a farmer by vocation.

Georges Clemenceau left New York for France, Dec. 13, on the *Paris*. The aged statesman, during his three weeks' visit in the United States, traveled 5,000 miles, visited a dozen cities and delivered sixteen addresses on political questions. "The Tiger," as M. Clemenceau is generally called, is now 81 years old.

The business district of Astoria, Ore., was visited by fire, Dec. 8. The conflagration raged for ten hours, and property valued at fifteen million dollars was destroyed. Astoria is the oldest city in Oregon. Two men are known to have died while the city was burning. The fire is supposed to have been started by incendiaries.

Funeral services for Mrs. Luna Young Thatcher, a daughter of the late President Brigham Young, and wife of the late George W. Thatcher, were held in the Logan Tabernacle, Sunday, Nov. 19. The speakers paid glowing tributes to the worth and qualities of the pioneer woman who, for fifty years has figured in the development of Logan.

The new Caliph, Prince Abdul Medjid Effendi, was inducted into his office, as the successor of Mohammed, Nov. 24. The ceremony was held in the Topcapou palace, Constantinople, with all the old-time pomp, and lavishness. He is supposed to be the 38th successor to Mohammed in the house of Osman, but he is the first caliph without secular power.

A lump of coal weighing ten tons was placed on exhibition at the Capitol, Salt Lake City, Dec. 4, by the Utah Fuel Company. It was mined at the King mine, Mohrland, Utah, and its total cost, including transportation, is estimated at \$2,000. It took five horses and a five ton motor truck to haul the huge block, with its heavy iron grating, up the main street grade to the Capitol.

The extra session of the 67th Congress, convened Nov. 20, and adjourned as a mark of respect to the late Senator Watson, of Georgia, and Representative Nolan, of California. President Harding, in an address to the joint session of congress, Nov. 21, urged the enactment of the administration's shipping bill, as a means of cutting down losses through the operation of government ships.

Peter le Cheminant died at his home in Winder Ward, Nov. 14, at the age of 81 years. He was born on the Isle of Gurnsey, and came to Utah in 1854 as a boy. He was clerk of the Pleasant Green ward for more than thirty years, and was senior president of the fourteenth quorum of seventy. In 1895 he left for England on a mission. He devoted his attentions to temple work for ten years.

Mrs. W. H. Felton, of Georgia, the first woman in the U. S. Senate, was seated, Nov. 21, by courtesy of the senators, who refrained from raising any objection, although Walter F. George was elected to succeed her, on Nov. 7. Mrs. Felton, who is 87 years old was appointed by the governor, to fill the vacancy caused by the death of Senator Watson, but her appointment terminated by the election of a successor.

John Wanamaker died, Dec. 12, at his home in Philadelphia, 84 years of age, as the result of a cold contracted early in November. Mr. Wanamaker was a merchant of world-wide fame. He was born in 1838, began his business career as an errand boy, and by and by became the owner of a great mercantile establishment. He served as postmaster general in President Harrison's cabinet, from 1889 to 1893.

The Bear Lake stake presidency was reorganized at a conference held at Paris, Idaho, Nov. 26. Elders Rudger Clawson and Richard R. Lyman were present. Elder Wm. L. Rich was honorably released, and succeeded by Elder Roy A. Welker, as president, with Elders Morris D. Low and Ezra S. Stucki as counselors. Elder Rudger Clawson reports that there are now twelve wards in the Bear Lake stake, with a membership of 3,936.

The British elections on Nov. 16 resulted in a signal victory for the Conservative party. Lloyd George's following was reduced to less than fifty votes, while Bonar Law will command a majority over all of about 90. The Labor party increased their strength from 76 to 136 seats, and the Asquithian Liberals, from 34 to 62. It appears that fear of the radical program of the extreme Laborites drove the voters into the Conservative camp.

Organization of the wet forces, was discussed at a meeting held at St. Louis, Mo., Nov. 20, of the national anti-prohibition association. Predictions were made by delegates that the liquor question probably would be the principal issue of the 1924 presidential election as a result of claims being made that the wets won a sweeping victory in the recent general election. They denied, however, the intention of forming a third political party, but asserted that "wet" candidates on either ticket would be supported.

In his message to congress, Dec. 8, President Harding placed transportation, prohibition, and farm credits, in the forefront of national problems demanding a prompt solution. He also referred to the "helpful part" America had assumed in international relations, and he thought the four-power pact "which abolishes every probability of war on the Pacific" might be made a model for "like assurances" whenever common interests are concerned. M. Clemenceau, in an address at Washington, said he was "greatly comforted" when reading this in the presidential message.

Mrs. Ida Kimball Towey died in Salt Lake City, Dec. 9, at the age of 68 years. She was born October 14, 1854, near the site of the "Old Mill," where the Lafayette school now stands, and was of prominent Utah pioneer stock, her parents being William H. Kimball and Melissa Burton Kimball, who, as a bride, marched with the Mormon Battalion from Council Bluffs. After her husband's death Mrs. Towey devoted most of her time to charitable and civic work, the monument in honor of the Mormon Battalion being a cause that was particularly dear to her heart.

Georges Clemenceau arrived in New York, Nov. 19. He was the war-time prime minister of France, but he came to this country on a mission of peace. He was welcomed by Assistant Secretary of State Bliss, on behalf of President Harding; by the French ambassador, Jusserand, and by acting Mayor Hulbert, of New York. Former President Wilson sent him a telegram of greeting, to which he responded immediately. In an address to

newspaper reporters, in New York, he said he had not come to America to show the Americans what they should do, but to tell them what France needs.

U. S. Senator Truman H. Newberry, of Michigan, resigned, Nov. 19, with the request that the resignation take effect immediately. The defeat of his Republican colleague, Senator Townsend, is given as the reason for the step taken. He was elected four years ago, Ford being his opponent. Subsequently, he was convicted in Michigan of violation of the election laws, but the Supreme Court declared the statute under which he was convicted, unconstitutional. The senate, after a long hearing, confirmed his title to a seat, by a margin of five votes. His resignation ends a long and disgraceful controversy.

Russell Krauss has been selected for the Rhodes scholarship from Utah, to study at the Oxford university, according to an announcement published Dec. 4. The selection of Krauss as the winner in Utah was recommended by the state committee of which President George Thomas of the University of Utah is chairman. While at the university Krauss has established what is considered to be an excellent record in scholarship. He has also been a member of the university debating team. His parents, Mr. and Mrs. H. E. Krauss, of Spokane, Wash., were formerly residents of Salt Lake, having left the city in 1919.

The conference of the near-eastern question convened at Lausanne, Switzerland, Nov. 20. It was opened by President Haab of the Swiss republic, who expressed the hope that peace would be restored as a result of the labors of that assembly. Lord Curzon, for Great Britain, and Ismet Pasha, for Turkey, voiced the same sentiment. There is a strong delegation from Japan, and the United States was represented by the American ministers to Italy and Switzerland, who are empowered to take part in the discussions but not to vote. Venizelos, former Greek prime minister, was one of the prominent figures present.

The Carnegie library at Smithfield, Utah, erected at the cost of \$20,000, was dedicated Sunday, Dec. 3. The building is 64 by 34 feet and has reading rooms, an assembly hall, and some smaller rooms. The dedicatory service program conducted at the Smithfield Second ward tabernacle included: Selection, ladies quartet; history of the development of the library, Mrs. Annie M. Farr; talk, State Supt. of Public Instruction, C. N. Jensen; song, Ladies' Glee club; instrumental music, Mr. and Mrs. J. H. West. The congregation then adjourned to the library building where Sylvester Low of the library commission offered the dedicatory prayer.

Japanese cannot be naturalized in the United States, according to a decision rendered by Justice Sutherland, of the U. S. Supreme Court, Nov. 13. The case was that of Takao Ozawa, who, in 1914, applied for citizenship in Hawaii. The decision held that, as naturalization privileges are restricted to "free white persons," the Japanese are excluded. This is no reflection, the court said, on the personal worthiness of the applicant or the status of the Japanese as a civilized race; it is only a declaration of "the will of congress," in the matter. It is the first decision rendered by Judge Sutherland, and it has attracted attention all over the world.

Ireland's struggle for home rule ended, Dec. 5, when the Irish constitution and consequential provisions bill were given royal assent, and Timothy Healy was appointed the first Governor General of the Island. On Nov. 6, the Irish Free State took its place, formally, among the dominions of the British commonwealth, by the administration of the oath of allegiance to the Governor General, the president of the cabinet, and other officials

and members of the Dail. Allegiance was sworn first to the Irish constitution and then to the king as the head of the Empire. On Dec. 7 the Ulster parliament decided not to submit to the rule of the Dublin government.

Former Greek ministers were executed, Nov. 28, at Athens, condemned to death by a court martial for their connection with the disastrous defeat of the Greek army in Asia Minor. The victims were Gounaris, Baltazzis, Stratos, Theotokis, Protopapadakis, and General Hadjanestis. Other generals were condemned to life imprisonment. The British government, immediately broke off diplomatic relations with Athens, and the English minister, Mr. F. O. Lindley, left the country. Prince Andrew, brother of former King Constantine, escaped death, due, probably, to the energetic protest by Great Britain, and was banished instead. He left immediately for England.

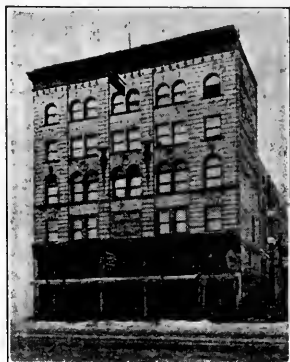
The Colorado River pact was signed, Nov. 24, at Santa Fe, N. M., by representatives of Arizona, California, Colorado, Nevada, New Mexico, Utah, and Wyoming. The pact provides for the equitable division and apportionment of the use of the waters of the Colorado river system; establishes the relative importance of different beneficial uses of water, and aims at the promotion of interstate comity and removal of causes of controversies. The compact divides the river basin into two divisions, the upper, including Wyoming, Utah, Colorado and New Mexico; the lower, Arizona, Nevada and California. The agreement apportions in perpetuity to each section the "exclusive beneficial use" of 7,500,000 acre-feet of water annually, including water necessary for supplying existing rights.

The seventieth anniversary of the birth of Dr. George H. Brimhall, President-Emeritus of the Brigham Young University, Provo, was observed Dec. 8, by hundreds of friends extending their greetings and congratulations to the popular educator. A special program before the student body of the school over which he presided so long was the feature of Friday's devotional exercises. Professor James L. Barker of the University of Utah was the principal speaker. The students presented President Brimhall with a beautiful bouquet of flowers. At the evening meeting tributes were paid him by George Albert Smith, President Heber J. Grant, Junius F. Wells, President Franklin S. Harris, and others. A letter of tribute from President Chas. W. Penrose was read. Honor was paid him at the meeting of the General Board Y. M. M. I. A., December 6. Next to Junius F. Wells, who is the senior member of the Board, stands President Brimhall who has been a general leader in the Y. M. M. I. A. from its inception in 1875. Says the Provo Post:

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"When the large Church school had a chance to buy a collection of books for a Theological library, President Brimhall contributed \$500 toward the purchase, and for that reason the collection bears his name. In commemoration of his seventieth birthday a book shower was given, the books received to augment the George Henry Brimhall Theological collection."



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Moroni Snow, Assistant

CONTENTS

The Palms	Frontispiece
Hail, 1923!	Alfred Lambourne 219
How Can Physical Science Aid in the Teaching of Religion?	Dr. Joseph F. Merrill 221
What is the Real Birthday of the United States?	D. R. Roberts 228
Teachers Must Come Clean on Tobacco Question	Will H. Brown 230
Americanizing Americans	Dr. Milton Bennion 231
The Gospel Story	James H. Anderson 233
The New Year. A Poem	Grace Ingles Frost 239
Indicators	Dr. F. S. Harris 240
Enchanting Hour. A Poem	M. F. Kirkham 241
Hearts and Hollyhocks. A Story—V.	Ruth Moench Bell 242
Evidence of the Authenticity of the Pearl of Great Price	Sidney B. Sperry 247
The Wise Man. A Poem	Grace Ingles Frost 248
Exceptions. A Story	Nephi Anderson 249
Procrastination, the Thief of Time	J. M. Pierce 253
Recent Events in the Near East	J. M. Sjodahl 254
Doing Common Things in an Uncommon Way— XIII-XV	Dr. George H. Brimhall 258
The Anti-Cigarette Law has not Failed	Louis Ward 265
Up the Lemhi Valley. Illustrated	George H. Fisher 268
The Strongest Thing in the World	Nephi Jensen 273
Nobody Knew and Nobody Thought	Wm. H. Boyle 278
Reserve Your Judgment	Harold Shepherd, J. D. 280
The Fallacy of Going Two Ways at Once	Dr. George H. Brimhall 283
Why We Teach	Ida Walser 284
Editor's Table.—Greetings From the First Presi- dency	285
New Year Greetings	286
Messages from the Missions	287
Priesthood Quorums' Table	296
Mutual Work	298
Passing Events	304

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(4) The headquarters for the Dining Car and Hotel Departments are in Ogden, where commissary supplies for the entire system are purchased.

(5) The Union Pacific has expended not less than \$500,000 in the last ten years in advertising Utah. This advertising has been in the form of newspapers, displays, illustrated lectures, descriptive folders, booklets and leaflets.

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(6) The free Ogden-Salt Lake City side trip was established by the Union Pacific System. This side trip was not abolished by the Union Pacific, but was discontinued under Government Control.

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(7) The Union Pacific Purchasing Agent in Salt Lake buys material and supplies in large quantities from Utah's mines, manufacturers and merchants. In the first eight months of 1922 the gross value of Union Pacific purchases from concerns located in Utah, or maintaining offices in the state, aggregated \$4,982,732.

(8) At Ogden are the headquarters of the Gunn Supply Co., which furishes the section labor and commissary supplies to maintenance of way employee. This company, in the year ending September 30, 1922, made total purchases of \$325,999.42. Its total payroll was \$91,152.84.

(9) The Union Pacific is now committed to a program of development of the industrial and scenic resources of southern Utah, involving the expenditure of approximately \$5,000,000. The plans include construction of the Delta-Fillmore and the Lund-Cedar branch lines, the former being already under way; the taking over of the Cedar City Hotel, the construction of hotels at Zion National Park and Bryce Canyon. The construction of branch lines with all their appurtenances and requirements will involve the expenditure of around \$3,000,000. The total hotel program now practically decided upon will mean an expenditure of some \$2,000,000, making a grand total of \$5,000,000. ..

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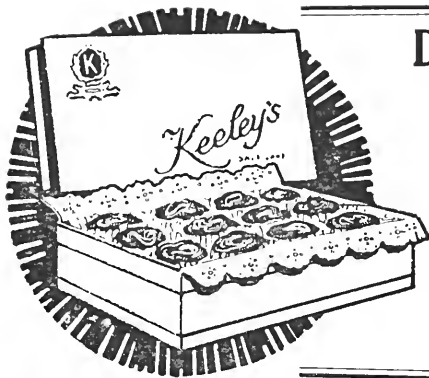
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